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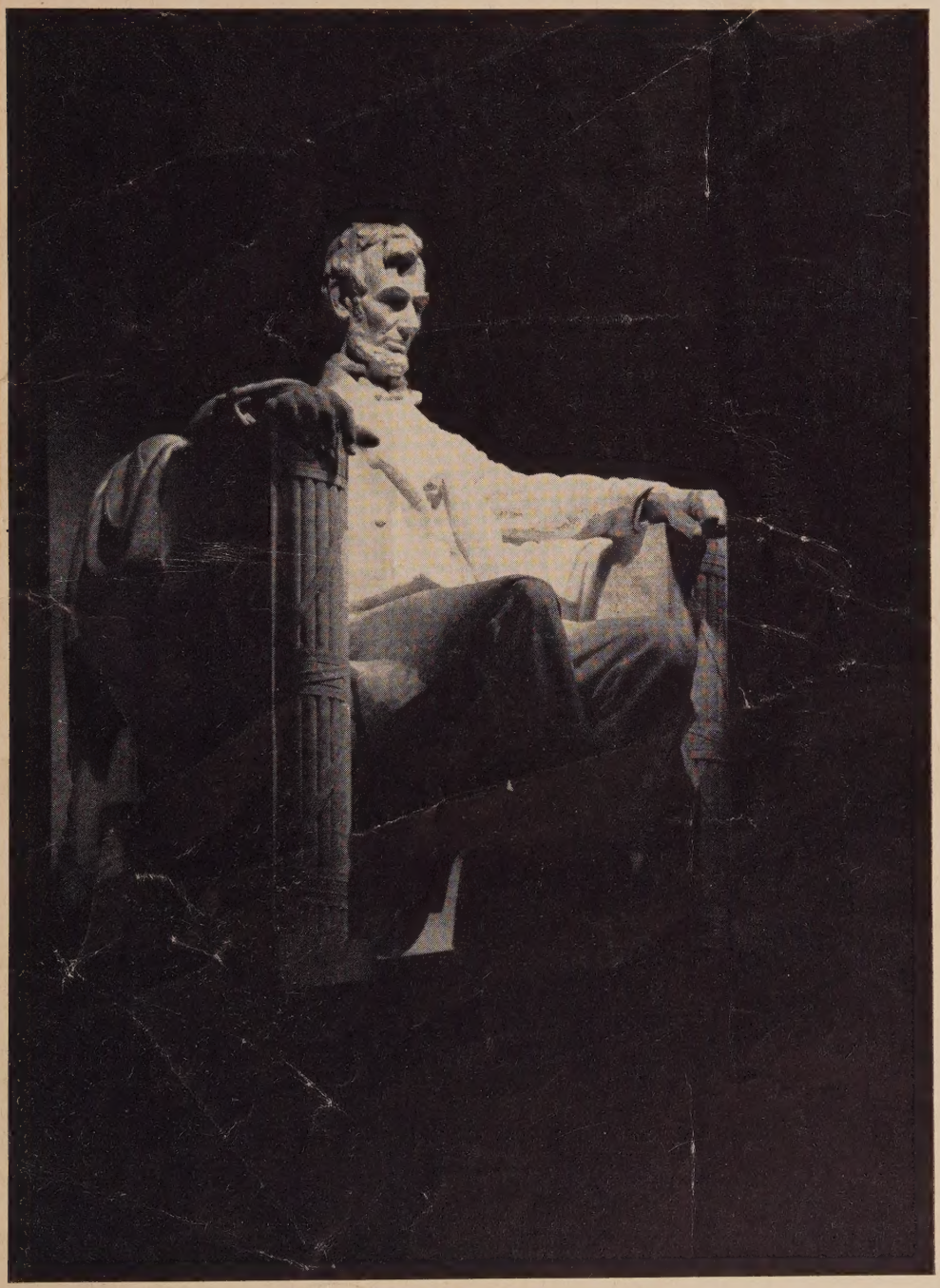

"WITH MALICE TOWARD NONE; WITH CHARITY FOR ALL; WITH FIRMNESS IN THE RIGHT AS GOD GIVES US TO SEE THE RIGHT, LET US . . . DO ALL WHICH MAY ACHIEVE A JUST AND LASTING PEACE AMONG OURSELVES AND WITH ALL NATIONS."

The Bible Is the Protestant's Authority

23/6

Vacation School Institute Again

Christian Living Begins at Home

Family Camp . . . a Rich Experience

February 1947

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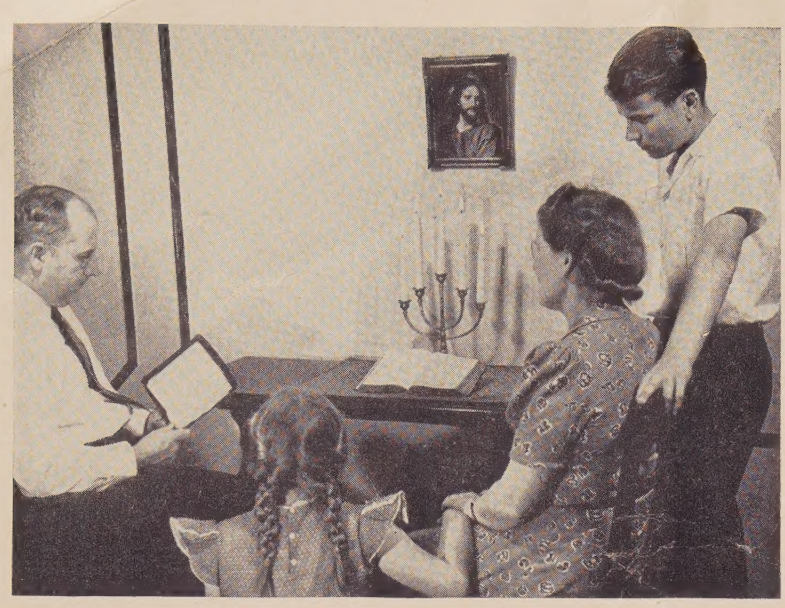

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FEBRUARY, 1947

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A Call to Action

THE TWENTY-FIRST INTERNATIONAL SUNDAY SCHOOL CONVENTION

DES MOINES, IOWA

JULY 23-27, 1947

THE CHURCH OF JESUS CHRIST today faces a chaotic and confused world which seems bent upon self-destruction. An uneasy peace seems an all too meager reward for the horrors of a global war. Here at home we see rising social and economic tensions, racial antagonisms and a loss of national morale. In small communities and large cities, juvenile delinquency, broken homes, sex immorality, alcoholism, and an amazing indifference to political morality alarm us all. A wide-spread ignorance of the teachings of the Bible dismays all serious persons. If ever it was important that the Protestant evangelical forces of America mobilize themselves for effective Christian teaching, that time is now.

In all of this tumult, the Christian Gospel, which represents Christ Jesus as our Lord and Saviour, is today, as always, our only hope. Only the acceptance of the way of the Cross will keep men living together in sacrificial devotion. This Gospel, furthermore, has been committed to Christians as a sacred trust to be taught to others with persuasive love. We must teach, with renewed hope and increased courage, the saving power of Christ and His way of life. We must teach all persons and lead them to Christian commitment. As Christians, we must do all in our power to encourage and inspire the leaders in Christian teaching in order that our Gospel be presented with evangelical ferver.

> *To face the present urgent needs of mankind, the Protestant evangelical forces of Christian education are called to meet in a great Convention.*

Impelled by a new evangelistic zeal, we must rally and mobilize our forces in a great, united effort to arouse all our people to a deeper concern for the moral and spiritual needs of persons. We must seek inspiration and fellowship. We must chart new directions. We must lift our hearts and minds and souls toward greater achievement for Christ and His Church.

> To this end, let the workers in Christian teaching in the United States and Canada come to Des Moines. Let us demonstrate to our two nations and the world our unity in the task of teaching for Christian living. Let us proclaim again our allegiance to the redemptive Gospel of the Lord Jesus Christ. Let us declare our conviction that He alone can save and redeem our world. His we are, and Him we serve.

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The Bible is the Protestant's authority

By Roy L. Smith*

AS LONG AS JESUS continued alive his word was the final authority among his followers. Peter expressed the convictions of all the disciples when he said: "Lord, to whom shall we go? Thou hast the words of eternal life."

It is an extremely interesting fact that, though the Master was frequently embroiled in disputes with the scribes and the Pharisees concerning religious matters, and though they defied him many times, quoting the prophets in support of their position, he was never disputed by any disciple. His judgments, opinions, and teachings seem to have been accepted by his followers without question.

Immediately upon his death the disciples seem to have been accepted as the authorities of the Christian movement. We have no record as to how the choice was made, but Peter seems to have gravitated to the position of nominal head of the apostolic band, he having been chosen as the spokesman for the little company on the day of Pentecost.

In obedience to his Lord's command, Peter, as also the rest of the disciples, took to the open road telling all who would listen the story of the one who was dead and "is alive again." This left the Jerusalem church without an administrative officer and before long we find James, the brother of Jesus, in that place of authority. He had not been one of the original band of disciples, but seems to have been converted to the faith sometime after the crucifixion as the result of a heavenly vision.

Christianity, from the first, was a "religion of the spirit," and the Christians held to the belief that God stood ready to communicate the Divine will and wisdom to all believers, impartially though on specific terms. This was a sublime confidence, but it led easily into fantastic errors, for any person might claim divine authority for the most absurd doctrine by declaring that it had been addressed to him "by the Spirit."

Confronted by a veritable babel of voices, all claiming to be spokesmen for the Holy Spirit, the Church soon found itself under the necessity of selecting its preachers. This it did on the basis of the doctrines preached. At first the preachers were measured alongside the disciples, and were judged as being either apostolic or unapostolic. One of the bitterest struggles through which Paul passed developed at this very point. His enemies alleged that he was not an accredited spokesman for Christianity, and the great missionary was compelled to defend himself against traducers who were relentless in their attacks.

Similarly, Christian literature had to stand up under the most severe tests. The twenty-six books we have in our New Testament are but a fraction of the Christian writings that were produced by the early Church. The books that have been preserved to us represent the collective judgment of the Apostolic Church; the writings that survived the test were those which expressed the majority opinion of the Christians of the first three centuries of the Church.

It was inevitable that, with the passing of the original disciples, power and influence would pass into the hands of strong personalities who were able to extend their authority by means of their piety, their churchmanship, and their native gifts of leadership. But another factor also entered in. The Church at Rome, situated as it was at the political, economic, and social center of the Empire, soon began to exercise a disproportionate power among the Christians and in time the pastor at the head of the great congregation commanded an influence throughout all Christendom.

As Christianity spread and the Church grew in power as an institution, the pastor (papa—pope) at Rome achieved more and more power, with the weight of authority moving over from the written words of the Christian scriptures into the spoken words of the bishop of Rome. In time the Pope (as he came to be called) usurped the authority which had once inhered in the apostolic band and the Christian scriptures and assumed to speak for God himself.

With the passing of the years unworthy individuals managed, by one device and another, to insinuate themselves into the office of the Pope. Immorality, craftiness, spiritual arrogance, and political chicanery took the place of godliness and true piety. Under such leadership the Church became callous and greedy, utterly belying the spirit and defeating the purpose of Jesus. In the meantime darkness—moral, spiritual, and cultural—settled down over all the earth.

But the vital spark was not extinguished. Courageous and discerning souls, fired by the divine Spirit of Christ, appeared here and there calling the Church to repentance. Soon the spirit of reform was in the air, and finally under the magnetic and thrilling leadership of Martin Luther, a German monk and scholar, the light broke through. A new day began.

Central in the preaching of the reformers was their plea that the Church must return to the teachings of Jesus as recorded in the New Testament. They insisted upon judging popes, decrees, edicts, and ecclesiastical customs in the light of scriptural records. If any pope could justify himself according to the New Testament he might be accepted as the spiritual leader of the Church; if any teaching of the Church could not be proved by the scriptures it was to be discarded forthwith.

The fixed purpose of the reformers was to wrest spiritual authority from the hands of men and assign it again to Jesus, himself. In the New Testament records they believed they had a true and satisfactory portraiture of Jesus and an accurate and reliable report of his teachings.

The Protestant reformation became, in fact, a struggle between the Pope, as the human head of the Church, and the Bible, as the spiritual authority for Christendom.

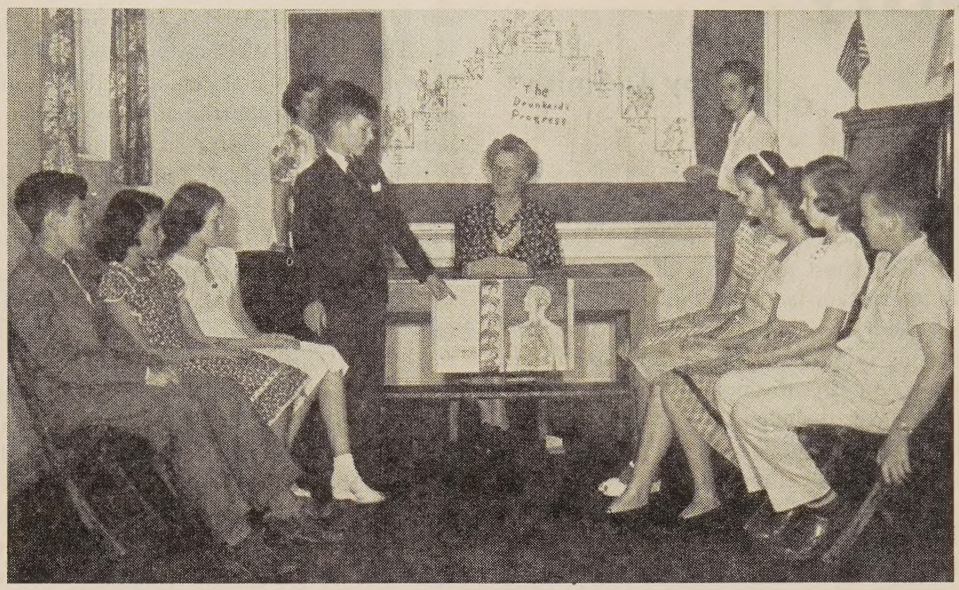
By such an historic succession the Holy Bible, consisting of the Old and the New Testaments, has come down to the modern Protestant as the great book which contains the revealed will and wisdom of God. It is the visible symbol of all the spiritual authority of the Christian movement, being as it is the record of God's dealing with a spiritually gifted race and culminating in the account of the life and teachings of Jesus Christ, the Son of God.

* Editor, *The Christian Advocate*, Chicago, Illinois.

Using magazines as resource materials

Illustrated by a program in temperance education

By Frances Powner Grier*



One boy used a LIFE illustration to show the circulation of alcohol.

IN OUR CHURCH SCHOOL we have found that one way to meet a pupil on his own ground—that is, through his own voluntary interests—is through using current magazines. It seems that boys and girls from junior high age on up have access to a number of magazines and read them.

This was brought to our attention when we planned a panel discussion on the question of the liquor problem. Each of the six classes in the junior high department selected two representatives for this discussion. One boy had already noticed the article "Liquor" by Francis Sill Wickware appearing in the May 27, 1946 *Life*, and had cut it out for a scrap book. Another pupil had noticed a report of a Gallup Poll on faults of husbands and wives in the *Reader's Digest* for July, in which drinking was found to be the number one complaint against husbands and number four against wives. Still another had seen "Can Alcoholics Recover?" by Gretta Palmer in the August *Ladies Home Journal*. It was interesting that most of the young people had noticed something in the magazines about liquor, not overlooking the attractive advertisements.

With plenty of copies of the *Life* issue on hand (we bought several second-hand), we used that number as a basis for our study. Some were cut up to make a scrap book using some of the illustrations and those paragraphs which answered our questions or aroused discussion. A list of questions was prepared, and the clippings from the various sources that answered them were mounted on separate pages. Each pupil answered certain questions, using as source material these clippings and the knowledge gained from our discussions.

Thus a program was developed, with statistics and sources listed. When we gave the program for our own department we began with songs: "Faith of Our Fathers" and "I Would Be True." Then each one gave an appropriate Bible verse. The leader asked questions to which they had the answers. One boy used the full page illustration from *Life* to show the circulation of alcohol and how alcohol affects the body. He and an artist friend made an enlarged copy of the Currier and Ives print "The Drunkard's Progress" and used it as a poster.

The students repeated this program for the high school group. Then they gave it for the young women's class which many of the mothers attend. They were prayerfully earnest in their efforts to "put it over," for as they said, it is at the high school age that many begin to drink, and as for the young married women, "we want to reach them, for they are the worst of all."

The facts gleaned proved to be of interest to the high school group, who were heard discussing it later. The mothers were impressed, too, so that the young people felt that they had "put it over." However the leader felt that the most important result of the study was the effect upon the researchers themselves. They had learned enough about the liquor problem to be able to make their own decisions.

About two hours of group work, in addition to home study, were used to prepare for the first program, and two more hours for each time that the program was given. Often someone brought in some more material in a new magazine, so that the reports were up to the minute. The latest article to be reported preceding our last discussion was "Why I Gave Up Liquor," by Channing Brewster, appearing in the October *Reader's Digest*.

Since then one of our students, hearing that our pastor was planning a temperance sermon, called his attention to

* Assistant General Superintendent, Trinity Presbyterian Church School, Tucson, Arizona.

an article in the current *Cosmopolitan*. She also offered him her own notes and observations. I doubt whether these young people will overlook anything written about alcohol.

Many other topics of study may also be enriched through use of magazine articles if one keeps on the outlook for them, such as the church in international relations and the various social issues. Light may even be thrown on Bible study through articles on present-day Palestine and on the current "Exodus" of the Jewish people from the Eastern European countries. It is encouraging that the young people read these things as well as fiction, and their comments show that they are thinking about what they read.

Let's observe Holy Thursday

By William M. Hunter*

AS YOUR YOUNG PEOPLE'S SOCIETY plans for the week between Palm Sunday and Easter, you will doubtless be thinking of an impressive Holy Thursday service. "The night in which our Lord was betrayed," sometimes called Maundy Thursday, should prove a dramatic time for a high spiritual experience.

There are many ways by which this day may be celebrated, but we will consider here only two which have been tested and found worthwhile.

Passover Feast and Sacrament of the Lord's Supper

The senior high group of the Central Presbyterian Church, Summit, New Jersey, observes this important occasion with a replica of the Jewish Passover feast, followed by the Sacrament of the Lord's Supper.[1] The idea behind this solemn occasion is to duplicate as nearly as possible the type of food, the kind of setting, and the spiritual connotations of the Passover which our Lord ate with his disciples.

This has several values.

For one thing, it helps the youth to understand the rich heritage of Judaism from which Christianity sprang. The Passover, or Paschal feast, as it is known to the Jews, is the very core, the very spiritual culmination of their worship. It symbolizes the strength of the home, for it is essentially a family worship, with the loved ones gathered about the venerable patriarch. It pictures the way the intimate circle was used by the Jews to teach the faith, an ancient, yet ever-vital method if properly used. When we understand the *Pesach*, we understand Jews and we tend to be less intolerant and anti-Semitic.

Furthermore, Passover presents the glorious historic traditions which are common to Christianity and Judaism. The roots of our faith are laid deep in the history of the chosen people, going back to their exodus under Moses from Egyptian slavery. Christianity becomes for us not a sect which broke off in a huff from Judaism, but a logical, God-revealed growth, the roots deep in the spiritual consciousness of his chosen children. In the Summit service the possibility of showing naturally how our Lord introduced what we now call Communion becomes readily apparent, and the youth learn to attach an even greater significance to the Sacrament every time they observe it.

Apostolic love feast

Another method of commemorating Holy Thursday is the apostolic one, which we use at the First Presbyterian Church of Tunkhannock, Pennsylvania.

The Apostle by Sholem Asch contains a magnificent description of the early Apostolic "love feast" with Peter conducting the remembrance which the primitive followers of our Lord held very frequently, usually daily. This involved great personal risk for the faithful who met at various homes and other places.

The love feast or *agape* (pronounced *á-ga-pay*) was essentially a communal meal, very similar to our present-day covered-dish suppers where each one present brought something, usually a single dish or type of food, the resultant collection being shared by all. The wealthy members brought larger quantities, while the poorer saints brought their more meager gifts to the feast. After the repast, at which hymns were sung, fellowship was enjoyed, and anecdotes from the life of our Lord were shared (many of the Epistles of Scripture were first read at these suppers), the Communion was observed, the broken bread and the cup of wine being passed about: *"This do in remembrance of Me!"*

This past year at Tunkhannock we had such a covered-dish supper in our church, with everyone requested to bring simple foods, no "flossy" desserts and the like.

After a hearty and most enjoyable meal, everyone, even the kitchen staff, gathered about the tables, and we had the Sacrament served by our elders, the room illumined only by soft candlelight. Our whole worship was simple. We read the Scripture account of the first Christian pascal feast. We then heard that portion of Sholem Asch's book giving the picture of the early Apostolic love feast. This was followed by a period of prayers and hymn-singing. The Communion order used was a short one, but impressive. So vital was this worship that the congregation voted to make it an annual custom.

Commemorate the Lord's last night

Either of these services, of course, must be done with the cooperation of the pastor and official board. However, the young people's group in your church may well take the initiative and bring before these stewards of the church the conception of an impressive Holy Thursday worship. The ideas suggested here are intended to be helps only.

Develop your own ideas and customs. Strive for dignity, beauty, and spiritual power. As you work out your plans you will find the whole Sacrifice of our Lord takes on a newer and more powerful meaning for you, for you will be thinking intimately of that last night he had upon earth before his tragic death on Calvary. You will find yourself thinking more and more of Jesus' gathering with his disciples: washing their feet, eating with his followers, announcing his betrayal, then going forth into the Garden to pray, in agony.

Yes, let's observe Holy Thursday!

---

* Pastor of the First Presbyterian Church of Tunkhannock, Pennsylvania.

[1] A service similar to this was described in the *International Journal* for February 1944, Page 17. Help may be obtained from local rabbis for the details of the ceremony.

Family camp—a rich experience

For which it is not too early now to plan

By Rodney M. Britten*

AN EXPERIMENT WITH A FAMILY CAMP was planned last year by the Northern Baptist Convention, through its Division of Education in Home, Church and Community. This was held at Green Lake, Wisconsin, its national assembly grounds, during the 1946 season.

There were a number of reasons for this decision. On the one hand there were the easily observable needs of family life in this nation. Too few families were really Christian in worship, play, work and companionship. On the other hand, the possibilities of a suitable camping experience for a group of families seemed tremendous. Other camps of this kind had been held, interdenominationally by the International Council of Religious Education, and by a few denominations. They had seemed to prove that camping together could help families discover delightful experiences in God's out-of-doors, and could help them learn the thrilling potentialities of a Christian home.

It sounded simple when the committee said, "Develop a camp which will provide opportunities for families to share a guided vacation experience in a Christian camp environment, enabling them to live, play, work and worship together." But there were twenty-five families—a camp of ninety people! They came from fourteen states scattered from Pennsylvania to California. Each family was different and had many varying needs. There were farmers, teachers, pastors, railroaders, engineers, draftsmen, clerks, mechanics, housewives, government officers, and budget analysts. The children ranged in age from three to eleven. This, then, was the group which was to have "a guided vacation experience in Christian living."

The day's program

This is the way they camped. Each activity was so planned as to help each camper learn new or better ways of living together in the family. Each camper discovered a new appreciation of his place in the life of the family.

At breakfast time all the families came together and there was no need for the second bell. As is customary at camps, everyone ate heartily. This was followed by the family altar. Undoubtedly this was a new experience for some, but each family took its part. One family after another led the group, day after day, as they sat around the breakfast table. The voices of children, mothers and fathers shared in making this truly a family experience.

Everyone helped at clean-up time. Several of the men jokingly questioned the wisdom of learning the housewifely art of bed-making; they were afraid of its "transfer values"!

The Bible period each morning was enthusiastically received by all parents. This was partly because of the fine leader, and partly because these Christian parents wanted to know what the Bible had to say to help their families' Christian experiences be more vital in today's world.

There was one other period for study during the morning. A study of dramatics was suggested, but though the campers thought this would be fun, they said, "Let's study growing together in the home; the relation of home and church; Christian home making; family life problems, such as discipline and questions children ask." It is not too amazing, is it, that parents are most interested in family life and are willing to spend time in camp to rediscover themselves and their families and learn how to make home life more meaningful?

The pre-camp planning had said, "Make every experience of camp a sharing between parents and children." But it did not take the parents long to straighten out the committee. When parents are deep in study and discussion they do not want to be interrupted by children. Is there ever a time when it is justifiable to separate them? And both parents and children answered with an enthusiastic "of course." So the children escaped the deep discussions of their elders.

During the morning Bible and discussion periods for parents, the children had a delightful time together with trained children's leaders. The school age children were in one group, and the pre-school children in another. A page from their report looks very cold after six months, but in it can still be heard the happy voices of children in a learning, sharing experience:

> *Monday, August 19, 1946.* We played the following games: a get-acquainted game to learn each other's names; "The Farmer in the Dell"; "A Tisket, a Tasket"; "Shoo Fly, Don't Bother Me."
>
> We had fun out-of-doors in a story and discussion time. We used the first chapter of *Tell Me About God.* It was about Bobby and his family, Jesus and his family, and finding God in nature.
>
> We had a nature hike, too. It was fun. We discovered so many things we had not known and found God in so many different places. Leaves and flowers were collected and studied through the magnifying glass. We planned to arrange a little nature museum for our parents to see.

The children returned to their parents to share in a craft period which was a new experience for most of the campers. One father wrote, "I enjoyed the craft time immensely (much to my own surprise)." Here was an experience in which the family could share. Here parents could guide their children and others in skills they were learning themselves for the first time. There were no experts as such, just parents and children learning and having fun together. For the more courageous, it was ceramics and leather tooling; for the less expert, braiding, bead work, and nature craft made from things around beautiful Green Lake. The campers declared, "It would be fun to make things for our homes." It was in the craft period that the families discovered again that there were things they could do as a

* Director of Camps and Assemblies, Board of Education and Publication, Northern Baptist Convention, Philadelphia, Pennsylvania.

Harold L. Phillips

The children met separately while the parents carried on deep discussions.

family. One of them went home to establish a family hobby of weaving; another family made some of its Christmas presents from leather, having learned tooling at the camp.

It was just before lunch that the campers met for a brief council meeting. In any Christian community there is a real need for a democratic exchange of views and expressions of opinion. And the campers soon learned that this was their camp. Some families wanted more quiet immediately following lunch. Then there was the man who thought there was not enough athletic activities, and the tool maker who suggested a father and mother chorus. These campers were not afraid to talk about things they thought would be good for their family and the camp. It was as one of the campers said, "This friendly Christian fellowship has enriched my life. It has given me a new appreciation of Christian folk working and playing together."

With the lunch over, the rest period enjoyed—that is, after the council had quieted a few of the more boisterous parents—the afternoon was given to special interest groups: continued craft work, nature study and hikes, recreation which included boating and swimming, a tour of the wonderland of one thousand acres in the Assembly grounds.

Imagine a father playing bean bag with his little daughter and with other children and parents! It was the beginning of a new play experience for many a father and mother. Parents learned to reevaluate those things which they had formerly thought important, and many children saw "those people called father and mother" as Christian parents for the first time. It was here that new games were discovered for continued use in the home, new techniques for leisure-time activities during the winter months, a different understanding of the use of the Christian home.

The dinner was a joyous occasion, with guided singing of folk songs at its close. The Angelus moment helped to remind all of God's presence through the day. Then came Vespers, with the children in their own story period. The campers said, "We will plan these vespers ourselves, because we know best those things we need most." A beautiful out-door setting made this meditation experience unique. After Vespers the children went to bed. But those parents—it was just impossible to keep them from talking. Night after night they met together. "How do you guide a child in becoming more friendly with other children?" "I just don't seem to understand him." "How may I encourage her to be less rude?" These and dozens of other questions were asked. Some were thoughtful questions and some revealed incredible lack of understanding, but all were questions by people who wanted one thing more than anything else—a Christian home that would be stable in today's world.

What they thought of camp

The report above indicates that the campers liked this camp; that it was really a success. To confirm this impression, here is what the Director said: "A new awareness of the significance of family camping in contributing to 'family morale and enrichment' was created. Capable young adult parents were discovered who can and are willing to give leadership in sponsoring and administering family camps in their areas. Family camping in a Christian environment, under competent leadership, makes possible an approach to the family that is difficult to duplicate through any other activity or ministry of the church."

The Director was not the only one to sing the camp's praises. A refractory engineer and his wife say, "The Green Lake experience has been one of permanent value in our lives. It certainly is an 'experience of God.' We have had a wonderful fellowship experience."

A teacher and his wife and two children say: "The camp has been an experience that we shall long remember. Our lives have been enriched; we have received inspiration, and our family has been drawn closer together." The father continues, "I hope some of the good qualities of those I have met may 'rub off' on me."

But the little five-year-old son of a Japanese-American family from Wisconsin did the best job of telling the story, "Mother," he said, "I like Green Lake so much. Let's stay here till the snow comes!"

The campers had learned that a camp is a *Christian family camp* when it results in a new awareness of the unique opportunities inherent in the family for a togetherness in worship, play, and work; and when a family discovers that a Christian home is more than just the sum of its members—that the Christian family has a "plus" element beyond that which is known by most families.

The churches of America will do well to call their people apart to the quiet places of their camps—parents and children together—and say, let us learn of God and ourselves here, that we may return to our homes, churches and communities remembering the fellowship that is in Him and in us.

Don't forget the intellectuals

By George G. Beazley, Jr.*

IN OUR COMMUNITY there was a group of young couples in their late twenties and early thirties. Their names were on various church rolls or none at all, but while a few of them occasionally attended some worship service, none of them had attended a church school class in years. They were a part of that "lost generation" of which I too was a member, that group which grew up after the first world war and which cut its teeth on Somerset Maugham, Sinclair Lewis, and Aldous Huxley. Most of them were college graduates, some had done graduate work, and virtually all of them had had some higher education.

The religion of these young adults had been a sort of tired-out fundamentalism, and it had not stood the test of learning and of life. Now they were confused, frankly skeptical, some of them atheistic. The church had lost its appeal for them. However, most of them had children, and these children were asking questions which the parents were not sure how to answer. They had heard about the Nursery-Kindergarten Department of our church school, which was supposed to use modern methods and to achieve satisfactory results, so they began bringing their children to attend its sessions. That gave me a chance to try an experiment of which I had for a long time been dreaming.

I was their age; I had read their favorite authors; I too had a little learning, and like them I had seen my old religious beliefs tumbling before increasing knowledge. I too had flirted with skepticism, and only the deep insight of wise professors at Lexington Kentucky's College of the Bible had kept me from ending an agnostic and had caused me to remain in the ministry. Ever since the days when the historical approach to the Bible and a scientific and realistic approach to theology had helped me through my dilemma and given me a faith based on reality, I had believed that many young minds could be saved for the church if only we had the courage to carry the modern seminary classroom into the church school.

For a year and a half now we have been doing that in the Couples' Class of the First Christian Church of Richmond, Missouri, and the results have more than justified that faith. Until he left for special work for the army in the European theatre, one of the most regular attendants of the class was a young man with his doctorate from Heidelberg, who on his own statement had not been in church school for fifteen years. During the summer I was spending my vacation doing work at the University of Chicago, a young farmer who once studied economics in the graduate school of Columbia University gave the class a review of the chapters in Scott's *Introduction to the Literature of the New Testament.* He has bought and read during the existence of the class a number of books on Biblical criticism and such work on theology as Calhoun's *God and the Common Life.* Yet this young man and his wife told us a few nights ago that until the time when we organized the Couples' Class they had not been to church or church school since their marriage some ten years ago.

Our first year was spent on a study of Jesus, seen through the historical perspective, with generous departures into theology, world religion and ancient and modern history, for our policy is to go where the interest leads, returning always to the main trail after each excursion. One quarter we discussed "The Church and the Peace," with much heated but tolerant argument. Especial emphasis was laid on an analytical study of the charter of the United Nations Organization and on the work done by the churches in the Delaware and Cleveland Conferences. Later, by the class' selection, we studied the origin and development of man's ideas of God and the moral order, following the general outline of Albright's *From the Stone Age to Christianity.* It is our hope eventually to turn out an elementary discussion text in this field for other classes who may feel a similar desire.

This class has never been a large one. In a town of forty-two hundred, its average attendance of twelve to twenty is about all for which we can hope, but its effect upon those who have been a part of it has, I believe, been great. A questionnaire given ten months after its beginning showed that each member of the class felt its greatest contribution had been to broaden and deepen his knowledge and appreciation of religion. The class was unanimous in its "No" to the question, "Should our method be changed?"

Whatever success has been enjoyed by this class has not been due to abnormal conditions nor to an exceptional teacher. Every small town has a group of college people or of those who approach problems on such a level, and these people want an intellectually respectable brand of religion. Also, every town has some minister, probably many, whose knowledge is sufficient to meet that demand. Yet this group has been forgotten, because the church has been either too concerned about numbers or too afraid to carry into the church school what is being taught in our better seminaries.

Several months ago Dr. Edward S. Ames, in an article in *The Scroll,* bewailed the fact that we had not had the courage to carry our liberalism into the pulpit. After my experience with our Couples' Class, I say a hearty "Amen." In every town there is a group of educated men and women whose interest in religion has flagged because they were not given adult fare for their religious hunger. Shall the church continue to starve them, or has it the courage to give them the truth and restore their waning respect for the Body of Christ?

* Pastor, First Christian Church, Richmond, Missouri.

Christian living begins at home

The why and the how of National Family Week

By T. T. Swearingen

Harold M. Lambert

Family fellowship helps to determine the direction character shall take.

WHY SHOULD YOU, a busy leader of Christian education in your church and community, do something about National Family Week?

Why National Family Week?

For one thing, certain strong, true words of Harry Emerson Fosdick lay the foundation for such a special observance. He says, "It is in the home that the foundations of character are laid; it is in the home, as in a greenhouse, that those necessary virtues get their start which can afterward be transplanted to the wider field of the world. . . . Anything that degrades and belittles the home strikes at the core of the gospel and not all the arguments of atheists so threaten the Christian philosophy and ethic as do the evils that menace the family."

We believe with Dr. Fosdick that creative progress rests heavily upon Christian family life. If we can have enough good homes, we shall be able to rebuild the world, but if families crumble, neither men, women nor children will have secure foundations upon which to build their lives.

Because of this concern we have a National Family Week. It is a call for a nation-wide rallying of individuals, churches and educational groups to the rebuilding of American home life on the highest level. May 4-11, 1947, is the date for this emphasis upon the significance of the home and the basic role of religion in achieving its highest values.

We have National Family Week because Protestants, Roman Catholics and Jews see the need of it and the need of inter-faith effort to give it power.[1] Postwar hates, race prejudices, and intolerance are detrimental to American democracy. The family can be an effective instrument in erasing these conditions. The family is powerful. The family is a training ground for future citizens of the democracy. Your family and mine have a job. They have a basic place in our democratic society. In our families the citizens of tomorrow are trained. During this National Family Week, you are called upon to build a wholesome home environment for the citizens of tomorrow.

We have National Family Week because family life in America must be conserved. It must be sustained. Reli-

[1] The Inter-Faith Committee for National Family Week consists of one representative each from the Catholic, Protestant and Jewish faiths. The author of this article, Director of Adult Work and Family Life Education for the International Council, is the Protestant representative on this committee and serves as its secretary.

gious communions of America are calling upon the parents of the nation to join hands with the churches, and communities in helping maintain wholesome family life. During this National Family Week you are urged to discover for your family the power which the Bible has to sustain and guide. Read it daily!

We have National Family Week because God-fearing men and women helped build our country. They grew up in homes where religion had an important place. This week all those who hope and pray for a better world are working to restore religion to its place of importance in our homes. Does it have a place of importance in your family and in other families in your church? If it does not, is your church helping to see that it does?

We have National Family Week because parents are responsible for creating an atmosphere of religion in the home. Children need such an atmosphere to develop good ways of thinking and living. Family fun, fellowship, family prayers and Bible reading, reverence for justice and good will—all these make indelible impressions and determine the direction character shall take. Good children are still the natural product of good homes.

We have National Family Week because as goes the home, so goes the school, the church and the nation. Emphasis is given to the right of every child to spiritual training and the interdependence of home and church, as they seek common values and build good character. All families across the nation can join in making use of religious faith and practices to make happy homes and to produce citizens worthy of our democratic ideals.

How observe National Family Week?

It is not too early to begin plans for this observance.

The theme for National Family Week in 1947 is "Christian Living Begins at Home." This topic has been made the title of the third *Pages of Power* booklet, a brief guide to family devotions for this week. Talk to your minister, and other leaders in your church and community about the possibility of a united emphasis. What plans for each night can your church observe? Would a study group for parents help? How can the radio and newspaper channels be utilized? Will the minister, or all the ministers in town, preach on this subject? Can civic clubs, newspapers, the local radio stations, and other community organizations be enlisted in this observance? Is your church providing any resources to its families to aid them in the cultivation of Christian attitudes?

A bulletin filled with practical suggestions on observing this week has been prepared. It is "Family Week in Home and Church, May 4-11, 1947." (Price two cents per copy, sixty-five cents per hundred.)

And please note carefully: to observe National Family Week is not the same thing as having a *program* of Christian family life in any church or community. If all that a church does in twelve months is to observe this week it has missed its meaning. The purpose of this week is to call attention to a great need about which many things will be done throughout the year. If nothing has been done, then Family Week can help you start. If you have an active program of Christian family life, then this week can highlight your effort and give new impetus to future plans. National Family Week has served its purpose best when it is the occasion for launching an all-year program of education in family life in the church and the community. For help in doing this you should secure *Christian Family Life Education,* (35 cents) and *Home and Church Work Together,* (15 cents). All materials may be ordered from denominations, councils, or from the International Council.

National Family Week—May 4-11, 1947, had better be celebrated with personal penitence and humility, and with renewed care for all those social measures that help sustain the great tradition of American home life at its best. Nothing in our heritage is more valuable; on nothing does the future of our nation more crucially depend.

Brotherhood through mealtime prayers

By Nadine S. Hopkins*

IN A THIRD GRADE WEEKDAY CLASS we had just finished dramatizing "A Sabbath Day in a Jewish Home." We were discussing the things Jesus might have done when he was a boy. One child said, "I believe he always said grace at the table like I do." We all agreed that Jesus must have given thanks for his daily food. Then the child was asked if he would tell us the "grace" he said at mealtime. He recited it for us and we wrote it on the board.

Several other children shared their mealtime prayers. Then a beautiful little dark complexioned boy in the back of the room said, "We say a prayer but I don't know what it means. It is very long." We discovered he was a little Romanian boy whose parents came here from the old country and were members of the Orthodox Church. His mother does not speak English.

Next a little Mexican girl spoke up and told us they always said their prayers in Spanish.

One very timid boy told us his parents were from Germany and they said their family prayers in German. Another boy was of Dutch descent. In addition, there are several Negro children in the class.

The next week was Brotherhood Week and you can imagine what an interesting time we had. The Romanian boy brought a lovely embroidered wall plaque with the family's prayer on it in Romanian. He said this hung over their table and he told us what it meant. We discovered that in the class there were children of six different nationalities or colors, and never before had we thought of being anything but Americans. The children felt if they could be happy together in the same class room there was no reason why the world could not live together in peace. The other children who could do so shared prayers in their other languages; then each child wrote a mealtime prayer of his own.

We mimeographed a page of these mealtime prayers so that each child could have different prayers to use in his home.

* Teacher in Weekday Church Schools, Ft. Wayne, Indiana.

Vacation school institute again

But not the same kind this year

By Florence P. Carmichael*

THE VACATION SCHOOL INSTITUTE has been tested, and proven, for a long time now. It is the best way yet devised for giving many workers from a whole community the largest amount of training in the smallest packet of time. For communities that have had vacation schools, or those just starting them, the institute is a sort of standard equipment. But it is easy for the program of such a day of training to get into a monotonous sameness from year to year. It is, however, possible to vary them by a change of procedure or by the use of fresh source material and possibly an increased use of audio-visual aids.

Where locate the institute?

A fairly central location should naturally be selected in a town or city, say within a thirty or forty-mile traveling radius, since most of those who attend will need to come by car or bus. A state council of churches frequently plans to combine two or more counties for such an institute.

Where find leaders for the institute?

The following are usually the most fruitful sources: teachers who have successfully taught in vacation church schools; state directors of children's work; paid and volunteer children's leaders serving as directors in a district, presbytery, conference, state or whatever the geographic unit may be called; accredited instructors in children's work; strong children's teachers in local church schools; public school teachers who can assist in the afternoon or evening or on Saturday; ministers or directors who have taught in their own vacation church school; recreation leaders for special periods. The supply is greater than one thinks.

Who attends the institute?

All of those persons who are vitally interested in providing for boys and girls a worthwhile summer program and who are ready or who could be made ready to invest time and person in it.

Among those willing to make such an investment would likely be many pastors, directors of religious education, church school superintendents, department superintendents of children's work, class teachers of children from at least four to fourteen years of age, and a number of parents and young people.

How create the right atmosphere?

One lady who attended a certain institute spoke of it as "so vacation schoolish—so friendly and promising." This remark was occasioned by finding, when she entered the room, first a friendly group at the door to welcome her and a printed program with the following paragraphs at the top:

What to do on arrival—

Meet the leaders on the team personally.

Register and receive your name tag. Write your name in full, the church you are from, and what you do in the church.

Browse among the book exhibits. You will find a person in charge who is able and willing to acquaint you with the material, to provide you with free helps, and to sell you a packet of helps for use in today's institute.

We hope you have brought along—

An open heart,

A willingness and determination to learn from others:

A willingness to share your own best thoughts and experiences;

A willingness to venture into the "unknown" and "untried" in your school of this year;

A good sized notebook and a sharp lead pencil or pen.

What materials should be on hand?

This lady and her friends also found a most attractive exhibit already set up. There were a number of so called "Course Posters." These pictured some chosen text book with name of course printed on it and with a list of the aims for the course. Around this poster were grouped the various resources listed in the text, a few samples of activities some school had previously worked out, and some books for the children's library table that were related to the course.

In addition to the posters there were exhibits of other valuable printed materials:[1]

Available courses, including the Cooperative Series for vacation church schools and those published by various denominations.

Especially helpful missionary education materials which might be used alone in a brief school or which could be used as enrichment material for some of the courses.

Choice song books, books on worship and some on poetry and prayer.

Helpful books on art and craft work, as for example, *You Can Do It,* by Bowman.

Helps for recreation, including *Children's Games from Many Lands* by Nina Millen, which seems so timely, and *Handbook for Recreation Leaders* (Publication 231, Children's Bureau; from U. S. Superintendent of Documents, 20c).

Audio-visual aids. This exhibit included choice pictures, catalogs and lists of suitable projected pictures; lists of suitable records from "All Aboard for Adventure," along with two sample records.

There was another exhibit of general books having to do with the organization and administration of vacation schools, among them being the following: *The New Vacation Church School,* by W. Dyer Blair; *How to Plan and Conduct a Vacation Church School,* Educational Bulletin No. 610 from the International Council of Religious Education; a packet of the series of "Basic Briefs," from the same source; a number of free or inexpensive leaflets and pamphlets from the various denominations.

In the front of the room were a series of large screens

* Director of Children's Work, United Christian Missionary Society (Disciples of Christ), St. Louis, Missouri.

[1] All materials should be ordered from denominational publishing houses unless otherwise noted. The only ones available also from the International Council of Religious Education are the packet of Basic Briefs (25c) and Educational Bulletin 610, "How to Plan and Conduct a Vacation Church School," 25c.

Harold L. Phillips

One leader learns to make a spatter-print hanging.

with a number of blank news sheets thumbtacked to them. These seemed to say, "We are here for business," "We will receive definite practical help."

What kind of schedule?

Here is a sample of one schedule used in a series of institutes held for one day and evening. Since each person in attendance was encouraged to purchase a complete set of the "Basic Briefs," these are referred to in the program. However, all the resources listed above were generously used and additional free leaflets were later added to the packets.

Morning Session

9:00 Devotions, led by the pastor of the entertaining church.

9:20 "We get acquainted"
Members of the team were introduced.
Discovery of churches represented and how many from each.
Discovery of how many from the groups of interested persons listed above.
Those wearing tags were paired off and introduced to each other.

9:40 Orientation talk by one of the team members. "The Unique Values of the Vacation Church School in the Present Day World of Children" (Based partially on Basic Brief No. 1.)

10:00 "What Types of Vacation Church Schools and Where? What Are the Advantages and Disadvantages of Each?" presented by a member of the team, followed by a brief discussion.

10:00 Recess

10:45 Division into the following groups, since enough leaders were available for each:
Administrators and Supervisors.
Experienced leaders working with kindergarten (or beginner) children (4-6 years of age).
Experienced leaders working with primary children (6-8 years of age).
Experienced leaders working with junior children (9-11 years of age).
Experienced leaders working with junior high (intermediate) children (12-14 years of age).
Those who had not worked in a vacation school before.
Those coming from church buildings limited in space and equipment—mostly one or two rooms.

11:45 All assembled for needed announcements—plans for lunch and for the afternoon

12:00-1:15 Lunch and rest

1:15-2:00 Browsing among the exhibits

Afternoon Session

2:00 General presentation of the topic, "How to Go About Selecting Suitable Courses for a School" (Basic Brief No. 6).

2:30 Discussion by the entire group.

2:45 Period of relaxation and fun. (Typical ways of relaxing children, especially those used with large groups indoors.) A couple of fellowship songs were used, chosen from the new booklet, "Come Let Us Be Joyful" (Cooperative Recreation Service, Delaware, Ohio, 15c. single copy.)

3:00 Working in separate conferences as listed above.

4:30 Dismissal

Evening Session

7:00 Demonstration of the use of projected visual aids. These were used for the following purposes: to help interpret the vacation church school, especially for those absent during the day; for purpose of demonstrating how such visual aids could most effectively be used in relation to worship, and how they could be used for the purpose of enriching and supplementing courses used with children.

7:45 Continuation of discussion in separate groups.

8:45 Closing Dedication Service. (Use was made of "A Book of Dedication for Leaders in Christian Education" which may be obtained from the Christian Board of Publication, 2700 Pine Blvd., St. Louis, Missouri, for 75c per dozen.)

What is done in the conference sessions?

In the schedule above it will be noted that special conferences were held for various groups at 10:45 in the morning, at 3:00 in the afternoon, and again at 7:45 in the evening.

The conference of administrators and supervisors faced such problems as the following: types of schools as presented earlier in the day, decision on the one best suited to each, ways in which one might best organize and plan for a school. They considered the possibility of appointing a Planning Committee which, in turn, would appoint sub-committees. One such sub-committee might have charge of promotion and enlistment; one, finance; another, teachers and helpers; another, housing and equipment, etc. In addition, they gave thought to the most suitable time to hold a school, and the proper length of a school. They also gave considerable time to a discussion of materials, the matter of registration and records; and what to do on Parents Night, which was a common interest and caused much discussion. The last topic considered was that of how best to conserve results.

The other groups gave their attention to such topics

as the following: what makes for a good course of study for "my situation"; how can I best adapt it; how plan a Unit of Work; how plan for just one session of this unit; how plan for the first day; how select and plan worthwhile and suitable activities; value of discovering and using many community resources and resource materials; problem of preparing and using helpers; choice and use of a variety of methods; measuring and conserving results. One specific text was used in illustrating some of the problems raised.

"We invented it"

How a local church weekday class got started

By Grace M. Smeltzer*

I THOUGHT that I knew juniors. I felt that I was rather well acquainted with the suburban community in which I lived, and thus with the background of my class. I had spent some time studying the unit of lessons which we were to study this fall. So, I faced my junior class one September Sunday morning, feeling quite complacent. My complacency lasted perhaps five minutes, then vanished, never to return. I counted twenty-two be-ribboned heads, and that many pairs of mischievous eyes. I saw the daughter of an oil company executive. Beside her sat a girl from one of the "row houses" in our town's poorer section. There were Jean who attended private school, and Mary who had a little bit of trouble getting from one grade to another in public school. There was Peggy, the star of our Children's Day services, and Helen, a willing youngster, but one who always forgot what she had meant to say when she stood before a group. There were some children who had entered our school in the Tiny Tot department, and progressed through the successive departments to our Junior Department. There were some in the class who were attending for the first time, at least in our school.

My first thought was the necessity of molding this group into a unit. I hit upon the simple expedient of making a class photograph album. The second Sunday we met each one was asked to bring a snapshot of herself, and soon we completed an album which they enjoyed, and which proved to be most helpful to me in learning the faces and names of the children.

The size of our class precluded some types of activities, especially any project which needed manual work to complete it. However, I was very anxious to have a colored map to use as we studied Palestine, so I asked one morning if a few of them would come on Wednesday afternoon to color the map. On Wednesday, at the hour set, ten youngsters greeted me, eager to get to work.

Their numbers and enthusiasm led me to be hopeful of working out a plan which I had long cherished, but had not thought workable. We had always felt that weekday activities were out of the question for our church school. The constituency of the school was drawn from three or four small neighboring communities in a suburban area, which meant that many of the children must come by car or bus. We have a school system which makes much of extra-curricular activities for the pupils. Many of the children came from homes where extra lessons were an established part of the child's after school routine. A final factor was our situation as a church on a busy main artery leading into the city, which meant that there was the problem of safe crossings for the children.

But now a simple unadorned announcement had brought ten of them out, on a weekday. Hopefully, I asked if they would like to come again next week. And so began the weekday sessions of our class. Not all the class could attend, but the majority could and did.

In the informality of our Wednesday session, I enjoyed teaching and being taught. The juniors learned more about Palestine; I learned more about juniors in general, and about Jean and Marian and Antoinette in particular. From their chatter as they worked together on our map project I gleaned much of value concerning their public school background, the activities which appealed to them, and which I could adapt in our work to insure happy, purposeful learning. I found through our work in this class a way in which shy Helen might make her contribution to the class, for on a certain day when the class was asked to write a story centering around a Bible lesson just studied, this imaginative youngster read us a story of her own composing which gained the admiration of her fellow classmates, and which made a very real contribution to our study. Such experiences multiplied as time went on. The class grew in fellowship, and added to its store of Christian attitudes and information.

The pastor became interested, and it was decided that with the beginning of the new year we would try to establish such a class for each grade in our Junior Department. The mothers, together with the children, were invited to a preliminary meeting where we frankly discussed our plans and hopes and the problems we would meet in setting up such a weekday school.

Faced with the opportunity of this additional hour of religious instruction, the mothers felt that many of the problems could be disposed of. The problem of transportation began to clear as several mothers volunteered to come for their own children at the close of the school and to take along any others in their neighborhood. We found that school buses from two of the schools passed very near to the church, at 3:30 P.M., and these children were urged to come at that time, even though our session was not to begin until four. The teachers agreed to arrive at approximately 3:15, and were on the alert with special items and committee work to insure the best use of those extra minutes.

The pastor of the church, the minister of Christian education, and the teachers formed a committee to select the units for study. Material was chosen that would not duplicate the Sunday session, but rather undergird and amplify it. A particular qualification was that the material should allow much opportunity for directed study in class, and that it should be so arranged as to possess sufficient appeal to stimulate the learning process.

One day not long ago I found it necessary to be absent from my class. My substitute in reporting to me the next day said "You have a great bunch of youngsters there. They told me with a great deal of pride 'We invented this school!' " And so they did. Their enthusiasm challenged their elders. Our particular weekday school is truly their "invention."

* Altoona, Pennsylvania; author of the vacation school text, *Worshiping God*, and of the Junior Department worship programs currently appearing in this magazine.

Easter at Galilee

A Lenten drama for chancel or stage

By Edith H. Willis* and Edith Ellsworth†

THIS DRAMA IS AN INTERPRETATION of episodes found in *The Light of the World*, a poem of epic stature written in the late nineteenth century by Sir Edwin Arnold, authority on the Orient and its philosophy, in collaboration with an American editor and poet, Edward J. Wheeler. One section of this poem creates a dramatic and historically possible meeting between Pontius Pilate and Mary of Magdala, from whom he seeks the "truth" about Jesus of Nazareth. Thus is presented, against the background of the fair green land about the Sea of Galilee, the eternal drama of the ages—the patient, peaceful plan of the Infinite, overshadowing the impatient struggle of man. In dramatic form, and as far as possible in the vivid and poetic phraseology of the original text, with some added interpretive material, the present collaborators seek to bring to our own day the underlying and immortal philosophy of *The Light of the World.*

Characters:

TWO NARRATORS

SOLO VOICE, AND ACCOMPANIST

THREE ACTORS

PONTIUS PILATE

MARY MAGDALENE

A SYRIAN SERVING MAID

(See production notes at the end. NARRATORS *in place at reading desks on either side, a little forward of dramatic setting for later action.)*

SOLO VOICE: *(Sings with accompaniment)* First verse of "Galilee, Bright Galilee,"[1]

*(*NARRATORS *rise. Lights at desks reveal their faces as well as script to be read.)*

FIRST NARRATOR:

Link by link, the generations of men
That live and die upon this earth,
In triumph and defeat,
Bind together the Past
And the Present Hour.
Yet in all the days of all our years
We mark One Hour
In the lives of men and nations
When Times-Past and Times-to-Be
Met, and touched, and parted.
For in that hour when
Grecian Mind and Roman Might
Seemed to hold our world forever,
A greater Power than men or nations
Forged, in fires of anguish,
From stubborn faith,
The first new link of an immortal hope.

SECOND NARRATOR:

From that hour men date their years,
Times-Past, and Times-to-Be,
Writing it thus for all to read,
"In the year of our Lord:
ANNO DOMINI."

FIRST NARRATOR: The imprint of that hour is marked indelibly upon the pathways of one narrow, ancient, eastern land — cradle of man's civilization; key, even now, to man's hopes. And Past and Present alike are mirrored in the clear blue depths of one small, inland sea: the Sea of Galilee, its ancient waters known to men of many lands.

Nine white towns then dipped their walls into its very brink. Herod, tetrach of Galilee, came and went in painted ships ablaze with lamps and brazen shields.

SECOND NARRATOR: Along the rocky brim rode Caesar's spearmen, flaunting their fearsome standards topped with the silver eagles, bringing word of life and death from Rome. For in those days men bowed in worship, or in fear, before the sceptre of Tiberius Caesar, second emperor of Rome. Within the narrow bounds of Israel, the people smarted under the heavy hand of the Roman military governor, Pontius Pilate.

FIRST NARRATOR: Yet he who wore the Roman toga of justice must give ear to all, accuser and accused, who sought his judgment seat, free to recite their wrongs. For one short hour Jesus of Nazareth had stood, with his accusers, in Pilate's judgment hall, and though judged not guilty, had been sent to the Roman cross. Yet within the space of six years, summons came to Pilate, ordering him to Rome to answer charges brought against him by his subject people.

SECOND NARRATOR: Thus it befell that in the year of our Lord 37 Pontius Pilate journeyed northward along the pathways of that narrow land where still a thousand memories lingered of that One whom he had judged, who once had walked beside the Galilean Sea.

SOLO VOICE: *(Sings with accompaniment)* Second Verse of "Galilee, Bright Galilee."[1]

FIRST NARRATOR: Of the nine white towns that crowded Galilee's fair shores, now all are gone, save as men read their names in written Word: "Capernaum; Bethsaida; and Magdala."

SECOND NARRATOR: And Magdala was stamped for immortal memory by one name — Mary Magdalene, whom Jesus healed, whose home was there at Magdala.

At Magdala one night, when all the stars on high were mirrored in Galilee's dark purple tide, through remembered gates came shadowy figures of the past, a dream of fateful days relived again.

FIRST NARRATOR: Swordsmen and Roman knights on armored steeds — the imperious train of Pontius Pilate, moving northward, in the sixth spring after Jesus of Nazareth had gone. Hastening to Rome to answer before throne-steps of Caesar charges brought against him. Ruthlessly, it was alleged, the Roman governor had struck down, with men and spears, as if a rebel throng, a band of Samaritan worshipers. Their cry of anguish had reached the emperor at Rome. From Caesar's hand came back the summons, which Pilate dare not refuse.

SECOND NARRATOR: The wind of night blows cold over Galilee. But within Magdala's walls, in those far-distant days, stood the great Inn, within whose carved doors many guests might then find rest and shelter. And one to whom sleep came not, whose long night had passed in weary, troubled thought, might seek at dawn the quiet of a garden court, shut by high walls from the narrow, crowded street. There in painted jars citron and oleander fragrant grew, and rounded arches framed the morning sky. There, pacing the terrace restlessly, Pontius Pilate might behold the first pale rays of dawn touching the shores of Galilee, and far hills ridged with rosy light. And the first beam that broke between the morning star and night's last clouds would send into that garden court a shaft more golden than the proud splendor of the Roman governor's martial cloak.

*(*NARRATORS' *lights off.* NARRATORS *are seated. Stage or spot lights reveal, gradually if possible, a garden court. At right center a bench covered with small oriental rug.)*

PILATE: *(Enters, pacing slowly across stage. Pauses and speaks, wearily.)* Must I find, too, at Rome that face which fills each night with dreams for me? Despite my own centurion's word of spear stabbed socket-deep; despite the stone that sealed the tomb; the guard we set before it? *(Paces a few steps, then pausing, speaks with rising accent.)* Will he still seek me there, whose tireless step outstrips my swiftest war horse—pitches my camp with me—until my tent becomes my judgment hall? *(Paces in silence, then speaks with more intensity.)* All the long way we journeyed, from Samaria up to Nazareth—that was his dwelling-place, the poor, white, clustered town — and threading Nazareth, amid the watching hills of Galilee, there quickened in my mind the mystery, the uncertainty of that ill-fated judgment day. More urgent in my thoughts than Rome. *(More quickly)* Caesar will not judge his procurator heedlessly, who for ten clashing years has kept the heel of Rome on Herod's neck! *(Paces a few steps, then with impatient gesture, speaks bitterly.)* Herod! To him belonged the judgment of this one from Galilee. But Herod sent him back to me. *(Pauses, then speaks, musingly.)* And now the whisper runs that he whom I sent to his death did not die—was seen again by those who followed after him. And day by day this wonder grows, making a following who have no fear of death. *(Pauses.)*

Grows! Aye, some would have it, spreads to the coast, the isles — hath even crept to Rome. *(Pauses, then continues slowly, with intensity)* Will I find there at Rome those eyes of far perception, which look on me with neither hate nor scorn, but send a keen light to my inmost self, wherein I read: *(weighing words)* "This is Pontius. Fortune's slave for fear of Caesar."

(Pilate pauses, and turns head to listen as, in the distance, a girl's voice is heard singing.)

SYRIAN MAID: *(Sings, unaccompanied, and out of sight until last words, to melody from Mendelssohn's "Songs Without Words" Number 4, beginning at last half of 5th measure, after double bar, and continuing to within one-half measure of next double bar, five measures from end.)*

In Syr-ian sun,

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* Hammond, Indiana, † Chicago, Illinois. Authors of "Were You There When They Crucified My Lord?" printed in the March 1946 *Journal* and now available in pamphlet form from the Walter H. Baker Co.

[1] Hymn "Galilee, Bright Galilee," by William F. Sherwin, found in many hymnals.

We see thee, Je-sus, stand,
And to heav-en lift thy bruis-ed hand!
Oh, Je-sus, Lord,
Each morn-ing new we raise—
To thee our hymn of love and praise!
Dark was the night—
Bit-ter was their loss—
Who saw thee suf-fer there
Up-on the— cross—!
But that glad morn-ing,
What joy was theirs
Who saw thee, and knew thee,
Liv-ing—, true—!
The worst that e-vil plann'd
Was then un-done[2]
And the bright new day—
Of— love— be— gun!

(Stops abruptly, as she enters, water jar on shoulder, startled at seeing the Roman lord. Hurries across stage-rear, but is stopped by imperious gesture from Pilate. Sets down water jar and comes hesitatingly toward him.)

PILATE: *(looking at her searchingly)* This Jesus, of whom you sang—are there here, too, those who still follow after him? And to such wild fancy give belief that cross and spear and gravestone did not end that life?

SYRIAN MAID: *(bowing low, speaks in quick, light voice)* Great sir, here at the Inn you lodge with one called Mary Magdalene, wracked and torn in former days by demon seizures, until the Master's healing touch impelled her and she became his friend, closest among those women whom he had healed—and much honored now for gentle care of any in distress.

PILATE: *(brusquely)* Say to the Lady Mary that the governor— *(pauses, then changes his command to a request)* as guest and friend, would have speech with her.

(SYRIAN MAID *makes low obeisance, and exits, forgetting her water jar.* PILATE *goes to stage right, beyond bench, and stands lost in thought.* MARY *enters quietly, bearing herself erect and with dignity. Eyes earnest, forehead calm and smooth, veil thrown back, for salutation. Stands at some distance from* PILATE, *at stage left.)*

MARY: *(speaks quietly)* The Roman lord, who may command, hath sought speech with his servant. She, hostess, and subject, needs must obey. I am Mary Magdalene.

PILATE: Know you who I am?

MARY: *(The flame of those old fires leaping a little in her voice.)* Yea, I know thee well. 'Twas thou who sent our Master to the cross! Time had been— *(Pauses, then continues more quietly, but with great earnestness)* But now I have the grace to say I hate thee not, but pray his peace for thee.

PILATE: *(in surprise)* You do not hate me?

MARY: *(slowly, with feeling)* I could not live today,—as always I must live, on the words of mercy and boundless peace, from his true lips, nor trust to go to him, when life is past, if I forgot that he said to us, "Love ye your enemies."

I bear to look upon you, Roman lord, remembering that we heard him say at last, "Father, forgive them, for they know not what they do."

PILATE: *(quickly, involuntarily)* Nay— but I knew. *(turning to her, almost fiercely)* To whom prayed thus your Master? What new god had he, greater than Jove or Rome, so to undo past deeds—which have been done—and say, "forgive?" I tell you, Lady Mary, all the way we journeyed hither I had him in my mind—the man that was the king, and did judge us, set to be his judges! If I had only back that man, that hour!

MARY: *(her voice betraying her hidden grief)* Oh, sir! *(turns from him)*

PILATE: *(Putting out his hand, as if to prevent her from leaving.)* Stay a moment here within this quiet garden court. For I must learn from you what hidden meaning lay within your Master's words, that fateful morn. *(Indicates by gesture toward bench that he wishes her to sit there.* MARY *goes, with some hesitation, to bench. Sits, facing obliquely left.* PILATE *goes behind her and toward stage left, pacing restlessly, then turns back toward her, speaking in a rush of words.)*

PILATE: They broke my rest, the High Priest, Caiaphas, and his accusing scribes, dragging your Master to my court at break of dawn—which was their earliest right.

MARY: *(aside, quietly)* Our poor Lord! Bound in Gethsemane garden like a thief, and held before the High Priest all that tortured night!

PILATE: *(continuing quickly, as if impatient of the interruption)* And when I asked them, "What accusation have you against this one?" and bade them judge him after their own law—which under Roman rule held no more power to kill—they, wanting blood, must have me hear how he perverted minds, cried against the Roman tax, would pull the temple down, and make himself a king! *(Sweeping hand up imperiously)* To make kings was for Caesar's self alone! And so, to keep unbroken our Roman peace, I led this one within my hall, thinking to clear him when his trembling lips should give me ground to make it good at Rome. *(Comes nearer to* MARY.*)* But as I called him to me, and asked, "Are you, indeed, king of the Jews?" then he, as one who wore the purple spoke, full royally, "Sayest thou this of thyself, or did other tell it to thee?"

"It is your own people," I said, "who delivered you to me. Are you their king?" *(more slowly)* "Yea," he said, "king—but not of any earthly realm, else should my servants fight, that I should not be delivered to my accusers." And then he said to me, "For this end was I born, that I might bear witness to the truth."

(Bitterly) "What is truth?" I asked him. *(Pauses.)* He answered not. Or I was angered and harkened not. Hot scorn shook me to hear that turbulent horde outside my palace gate!

MARY: Ah, yes! We heard them, long ere we reached thy palace hill, clinging together, sad and fearful.

PILATE: *(Brings hand down as if in contempt.)* Their clamor tore the very air to shreds. Yet I, upon my judgment seat, with Rome and justice by, I might have saved him. Oft before had I clashed with their stubborn will. Once when I ordered my soldiers of the legion to leave atop their standards the silver eagles, emblems of Caesar's might—and all Jerusalem besieged my palace gates, yea, bared their necks to the sword, rather than see their holy city thus "defiled" with "graven images!" And again I sought to hang in Herod's palace the gilded shields bearing Caesar's graven name. And their wrath came down upon me when I used their temple tithe to bring pure water to them from the Pools of Solomon. What was for me to fear?

Yet even then, sick at the midriff with my wrath against these screaming trouble-makers, something I risked to save myself and him. For when they clamored still more loud, "Death is his due! He called himself the Son of God," then I drew him in once more and asked, "Whence art thou? Answer me who have the power over thee!" *(Pauses, looking at her searchingly, then more slowly.)* He answered low, "Thou hast no power of me at all, except it be given thee from above; therefore is thy sin lighter." *(Both hands toward her in gesture of perplexity)* He spoke to me of power lent from above, and not from Jove or Rome. What hindered that I did not use it then?

MARY: *(quietly)* That which hindered was thyself, thy lust to win favor of men, instead of praise of Heaven.

PILATE: *(continuing his story)* I led him forth again. "He is your king!" Harshly they jeered, "No king have we but Caesar!" 'Twas there I failed. They held so much against me! So many grievances. And then at Rome, the emperor nurses his grudges. *(bitterly)* Fate's pipe blows, and we must dance the step, or be shoved by! So I let go their leash, and he was scourged and mocked with seeming-royal robe, and decked with that sharp crown of thorns.

MARY: *(in hushed voice)* Gemmed round with blood!

PILATE: And now, and yesterday, and all my days they haunt me, my own words—the words I flung at them—"That which is written is written." *(Pauses, and speaks as if baffled by his thoughts.)*

Ah, Lady Mary, things fall so wrong with earth, sometimes I think your Galilean knew whereof he spoke: that men's powers verily are lent to them out of some Empire, shadowy, unopposable. Wronging all wrongers, until they render right.

MARY: *(slowly, and very earnestly)* Love, alone helps Hate to escape the whips that scourge it. He whom thou didst doom died for Love's sake, therefore we hate thee not, but pity thee, whose evil prospered good—sending to the cross him who could not die, but freeth all from death.

PILATE: *(almost fiercely)* How can you say he "could not die!"

MARY: *(Rises and steps to right of bench, speaking quietly but with assurance.)* Give me leave, for our great Master's sake, to speak to you of what is known to us. For we have seen him, strong and beautiful, and living on the farther shore of death.

PILATE: *(Seats himself heavily on bench.)* Speak to me as you will.

MARY: *(her face warm with memories of those glad days)* Oh, sir, if I could fetch the good hours back when he was near! Among the sons of men fairest and first. In all things like as we were, yet in no wise like to us. Straight-standing, like a palm tree—of commanding stature, eyes blue and radiant, and a face of dignity surpassing. Not often seen to smile, yet of a lofty cheer, softened with sweet gravity. *(Pauses, in thought.)*

If once again that Voice could sound, it-

(Continued on page 25)

[2] If simpler musical phrase is desired, return, for ending to first phrase of melody.

THEME FOR MARCH: *The Approach to Easter*

For the Leader

We are approaching another glorious season of the year. It is good to welcome springtime with all the evidences of God's constant love and care surrounding us in the world of Nature. The fresh, new green grass, the tender buds on the trees, the warmth of the sunshine, even the coolness of the wind tell us over and over that God's laws are sure and certain. Easter and springtime always go together because Easter means spring. At Easter, we as Christians have another glorious opportunity to honor Jesus; to realize again that his wonderful Spirit of love triumphed over sin and death; that love and life cannot die.

May we, as we work with children, give them a vision and understanding of the dependability of God's laws. May we also guide them to see that Jesus changed people through the power of love and that the same changes are being wrought today.

March 2

THEME: *God's Laws Are Sure*

WORSHIP CENTER: Table with open Bible in the center. Pictures illustrating the laws of God on either side of the Bible and one directly behind it. These may be pictures of: day and night, moth and cocoon, rain and clouds, seasons, etc.

PRELUDE: "Let Us Be Glad of God's Good Plans"[1]

CALL TO WORSHIP: I should like to read a springtime song from the Bible and then perhaps as our pianist plays it we might sing it together. "Lo, the Winter Is Past"[1]

LEADER: "God's Laws"

Do you remember what season of the year the verse said was over and gone? Yes, winter. What season follows winter? We call this the springtime of the year. How many seasons of the year do we have? What are they? (As children name the seasons have the leader print them in order on the board, leaving room at the top for a title which will be written later.) In Jesus' land, where people live who wrote that verse in the Bible, there are only two seasons and they are called rainy and dry, but they always follow in order. Are we always sure that spring will come after winter? Why? It always has and it always will be that way. Do you know why that is so? Because God planned it that way and God's laws are sure. Suppose I write that down above the names of the seasons. Can you think of any other laws of God that are sure? Perhaps the pictures on our worship table will help you.

(Suggestions are placed on the board as children give them, somewhat as follows:)

God's Laws Are Sure

1. Seasons follow in order.
   Spring—Summer—Fall—Winter—Spring—
2. Day always follows night.
   Day—Night—Day—
3. It rains according to God's laws.
   Rain—Sun—Clouds—Rain—

* Director of Weekday Church Schools, Zanesville, Ohio Council of Christian Education.

[1] *Hymns for Primary Worship.* Westminster Press, 1946.

Primary Department

*By Frances M. Hill**

4. Moths and butterflies grow according to God's laws.
   Moth—Eggs—Caterpillar—Cocoon—Moth—
   Butterfly—Eggs—Caterpillar—Chrysalis—Butterfly—
5. Flowers, vegetables, fruit and grain grow according to God's laws.
   Seed—Root—Stem—Leaves—Bud—Flower—Seed—

While we are thinking of all these wonderful laws of God I would like to ask you a very important question. As these things grow according to God's laws do they change as they grow? (Think of them separately.) But are they still the same things through all the changes? They never change into anything else; they just change within themselves. (A rose will always be a rose, etc.)

You have been doing some fine thinking. A teacher who loves boys and girls very much has written a poem about God's laws which has been set to music. I will read it to you and some of you can read it from the large paper on which it is printed in front of the room. After our pianist has played it, shall we sing it together?

SONG: "O God, Whose Laws Will Never Change"[1]

OFFERING AND PRAYER:

Thank you, dear God:
For planning the flowers and cool spring showers;
For night and day and the time to play.
For winter and snow and the earth below.
For the sky at night and the sun so bright.
For butterflies and trees and the warm summer breeze.
For birds and the stars and the shining sun.
For skies and for seas and for everyone."[2]
Amen.

POSTLUDE: "O God, Whose Laws Will Never Change"[1]

March 9

THEME: *Why Do We Celebrate Easter?*

WORSHIP CENTER: Open Bible and picture of "The Woman at the Well."

PRELUDE: "Let Us Be Glad of God's Great Plans"[1]

CALL TO WORSHIP: Sing together "Lo, the Winter Is Past"[1]

LEADER: "How Things Change"

Last week we were thinking about God's laws being sure. Perhaps a committee made up of children from each class might like to draw a series of pictures showing some of God's laws. (Have teachers plan this in class.) One law that we mentioned was that the seasons always followed in order. What season are we in now? Do any of you know what spring used to be called? It used to be called "Easter." The girl's name "Esther" means "spring." We celebrate Easter in our churches, don't we? It always comes in the spring, too. Why do we celebrate Easter?

(Allow plenty of time for thoughtful discussion. If children mention the Easter Rabbit be prepared to tell the legend of "Herr Oster Hase." Help them see that the Easter Rabbit idea was begun in the spirit of Jesus and helpfulness.)

Just like Christmas, Easter is another time set aside to remember and honor Jesus. Easter comes in April this year so we will be thinking more about it later. But let's think for a few moments about remembering Jesus. When we were talking about God's laws being sure we said that there were many changes, but that the flowers and fruit always remained the same throughout the changes. There is the same life in the caterpillar that there was in the mother moth only it looks different, doesn't it? Do people grow according to God's laws, too? Do people also change? But do they always remain the same people? Will you always be you? How do people change? What about you? (Help children to see physical changes.)

One reason we remember Jesus is because he was able to change many people. Perhaps you know some of the ways. Yes, he did make people well. We call those changes "miracles." But there are other changes that are even more wonderful. Would you like to hear a story about a person whom Jesus changed?

STORY:

THE WOMAN AT THE WELL

It was afternoon and the road was dusty and hot. Jesus and his disciples walked and talked together. They were very weary and hungry. As they came near a city of Samaria, Jesus' disciples said, "Master, you are weary; rest here a while, beside this well, while we go into the city and buy food." Jesus smiled at his disciples and thanked them.

As they went off toward the city he sat down beside the well to rest. He was very thirsty, but he had nothing with which to draw up the water. While he was resting a woman came to the well to draw water and Jesus asked her for a drink.

The woman was surprised to think that Jesus would even speak to her because she lived in Samaria and she knew that Jesus was a Jew. She also knew that the Jews and the Samaritans did not get along together very well. So she said to Jesus: "How is it that you, being a Jew, would ask me, a Samaritan, for a drink of water; for the Jews have no dealings with the Samaritans?"

Then it was that Jesus smiled at her and spoke kindly to her, trying to help her see that his Father God wanted all people to live together in love and friendliness. The woman was surprised, but she sat and listened to Jesus and believed in him. While they are talking, Jesus' disciples returned and were also surprised to see him talking with a Samaritan woman, but they said nothing.

After Jesus finished speaking with her the woman returned to her village and told others about him. They, too, were interested and came to listen to him. That day, Jesus changed many people's lives and their ideas about God and about ways of living together, because they believed his teachings and were willing to become better people.

OFFERING AND SONG: "Thy Work, O God, Needs Many Hands"[1]

[2] By Lois Gibson, Grade 5, Zanesville Weekday Church School.

PRAYER: Dear God, our loving Father, we are thankful for your Son Jesus who was able to help people want to change their ways of living. As we think of his patience and love, help us to be more thoughtful and loving. Amen.

SONG: "Jesus Was a Loving Teacher"[1]

POSTLUDE: "Let Us Be Glad of God's Great Plans"[1]

March 16

THEME: *How Jesus Changed People*

WORSHIP CENTER: Open Bible and picture of "Mary Anointing the Feet of Jesus"

PRELUDE: "Jesus Was a Loving Teacher"[1]

CALL TO WORSHIP: "O Give Thanks unto the Lord"[1]

LEADER: Some of us were looking at our pictures about God's laws being sure. They are very interesting. I guess we will have to have some pictures showing how people change, too, won't we? Last week we thought about how Jesus was able to change some people of Samaria. Would someone like to tell us the story? Shall we sing together the song that tells about Jesus being a loving teacher? Then, I'd like to tell you a story about the picture on our worship table today.

SONG: "Jesus Was a Loving Teacher"[1]

STORY:

MARY ANOINTING THE FEET OF JESUS

When Jesus lived upon the earth he had many friends. One day while he was in Bethany he was invited to dinner at the home of one of his friends. While they were eating, a woman named Mary came into the room and, kneeling before Jesus, put very costly perfume on his feet and then wiped his feet with her hair. She did this to show her love for him. Customs in the land where Jesus lived are different from those in our land; we would probably have just given him the perfume.

As the other guests watched Mary do this, many of them were surprised and one of them, a disciple of Jesus named Judas, was angry and said, "Why was not this perfume sold and the money given to those in need?"

Jesus understood that Mary had done this to show her love for him and so he answered Judas by saying: "Let her alone. You will always have with you people in need, but you will not have me."

In his kind and thoughtful way he wanted Mary and the others to know that he appreciated her great gift of love.

OFFERING AND SONG: "Thy Work, O God, Needs Many Hands"[1]

PRAYER: Dear God, our loving Father, we are glad that Mary gave Jesus this gift to show her love for him. Help us to show our love for others by giving gifts of friendliness, thoughtfulness and kindness. Amen.

SONG: "Tell Me the Stories of Jesus"[1]

POSTLUDE: "Let Us Be Glad of God's Great Plans"[1]

March 23

THEME: *How Jesus Changed People*

WORSHIP CENTER: "Jesus at Prayer," by Hofmann

PRELUDE: "Jesus Was a Loving Teacher"[1]

CALL TO WORSHIP: "O Give Thanks unto the Lord"[1]

LEADER:

We have been thinking of how Jesus changed people. Can you remember some of the people whom he changed? Do you know of any people whom he couldn't change? There were many. Even Jesus was not able to change people if they did not want to be changed. He always tried to help them to be better people by helping them to see the best in themselves and by loving them. Where do you suppose Jesus received his strength and wisdom and patience to work kindly with so many different people?

The picture on our worship table helps us to find the answer to that question. Our Bible tells us that Jesus often went alone to pray. Suppose I read some of the passages and then you tell me after each one either where or when or why he prayed.

Luke 6:12—all night on a mountain, to choose disciples.

Matthew 14:23—on the mountain in the evening.

Mark 1:35—in the morning in a solitary place.

Matthew 26:36-39—in the garden: "not my will, but thine."

Jesus spent much time in prayer with God. I like to think of prayer as being "thinking with God." It really is more than just talking with God. It is also being quiet long enough to hear God speak to us. There is a song that tells about Jesus praying. Shall we sing it together, now?

SONG: "Jesus Went Alone to Pray"[1]

OFFERING AND PRAYER: Dear God, we are thankful for Jesus who spent so much time with you in prayer. We know that he received his strength and wisdom and patience from you because he always took time to be alone with you. Hear us, as we pray to you this morning, and give us strength and wisdom to do what is right at all times. Amen.

POSTLUDE: "Jesus Was a Loving Teacher"[1]

March 30

THEME: *Palm Sunday*

WORSHIP CENTER: Picture of Jesus riding into Jerusalem

PRELUDE: "The Palms"

CALL TO WORSHIP: "'Hosanna'! Be the Children's Song"[1]

LEADER: Today is a very special day set aside to honor Jesus. What is the special name for today? In Christian churches all over the world people will be celebrating "Palm Sunday."

PICTURE INTERPRETATION:

Where is Jesus in this picture? What is he doing? What are the children doing and singing? It is the same thing that we sang this morning and it means "Praise him." What did the people call Jesus on this day? But he really was not the kind of king they expected, was he? Do you suppose there were many people there whom Jesus had changed? Suppose we imagine who some of them are: disciples, Mary, Zacchaeus, children, woman at well, etc.

Let me read you part of the story from the Bible. You look at the picture while I read to you.

BIBLE: Mark 11: 7-10

SONG: "'Hosanna'! Be the Children's Song"[1]

OFFERING AND PRAYER: Dear God, on this special day may we honor Jesus by trying to live the way he taught. Forgive us for our thoughtlessness and help us to change and become kind and loving. Amen.

POSTLUDE: "The Palms"

Junior Department

*By Grace M. Smeltzer**

THEME FOR MARCH: *"Fairest Lord Jesus"*

For the Leader

Many of the older juniors will be in church membership classes during this month, preparing to join the church. It is the aim of this series of worship services to help reinforce and deepen this commitment through thoughtful acts of worship of Jesus, as well as to aid the younger boys and girls in developing a deeper concept of the "worth ship" of Jesus.

A worship committee may be asked to prepare the worship centers for the services this month, with the guidance of a teacher. The very act of choosing from among the variety of pictures which may be used will serve to prepare this group in a special way for the worship of the "Fairest Lord Jesus," for they will see him portrayed in many different ways. "The Boy Christ" by Taylor, or "With the Doctors in the Temple" by Hofmann are possibilities for the service of March 2. The following Sunday they may choose to use one of the pictures of Christ and the children. On the third Sunday the picture "The Sermon on the Mount" by Hofmann, or "Jesus Preaching from a Boat"[1] by the same artist may be used, or a poster in pastel color with one of the familiar sayings of Jesus written upon it. A Bible and candles would complete this center. Any favorite picture of Jesus may be used for the fourth and fifth Sundays. To heighten the feeling of Palm Sunday as a "special day," flowers or ferns may be added, or an open piece of music might be substituted for the picture.

* Altoona, Pennsylvania.

[1] If the pictures are not available locally they should be ordered from denominational book stores.

March 2

THEME: *Jesus, the Nazareth Boy*

PRELUDE: "Fairest Lord Jesus"

CALL TO WORSHIP:

Group: O come, let us worship.

Leader: We worship Jesus, our leader and guide.

Group: O come, let us worship.

Leader: We worship Jesus, our friend and teacher.

Group: O come, let us worship.

Leader: We worship Jesus, our Saviour and King.

HYMN APPRECIATION: When we read of the wonderful words and deeds of Jesus, we think, "If I could only have seen and heard him when he spoke those words, and performed those wonderful deeds!" Some one who knew how to make beautiful word pictures wrote a hymn, "We Would See Jesus" that speaks of the important things in Jesus' life. As we sing this hymn, let us imagine Jesus in each of these places.

HYMN: "We Would See Jesus"

INTRODUCTION TO THEME:

There are not many verses in the Bible that tell us about Jesus as a boy, but we do know many things about the Boy of Nazareth. We know that he grew up in the little

Nazareth home of Mary and Joseph. He learned ways of loving helpfulness as he ran errands for his mother. He learned obedience as he dutifully learned the craft of the carpenter from Joseph. We can not imagine him as being anything but joyous and cheerful in his home, and playing fair in his games with his brothers. We know that he learned his lessons well in the synagogue school, for in later years as he talked to the people, he would say, "It is written," and quote from memory the passages from the Hebrew writings. We know that he went often to church, for in later years we read of him that he went to the synagogue "as his custom was."

FROM THE BIBLE:

Psalm 23—a song Jesus knew.
Proverbs 3:1-5—Scripture Jesus knew.
Psalm 139:23, 24—a prayer Jesus knew.

POEM:

LIKE OTHER BOYS

He was a boy like other boys,
And played and sported with the rest;
He had his troubles and his joys,
And strove for mastery with the best.

He was a very boy, and had
His little faults—like other boys;
But He was always gay and glad,
And eager in His small employs.

With all the rest He went to school,
But gave His lessons more concern,
And school to Him was never dull,
He had so keen a wish to learn.

He loved all birds and beasts and flowers
And in the hills spent happy days,
Lying unseen in cunning bowers,
Where he could watch their curious ways.

He was great-hearted, tender, true,
And brave as any boy could be,
And very gentle, for He knew
That love is God's own chivalry.

He was a boy—like you—and you—
As full of jokes, as full of fun
But always He was bravely true,
And did no wrong to anyone.

And one thing I am sure about—
He never tumbled into sin,
But kept himself within, without,
As God had made Him, sweet and clean.

—JOHN OXENHAM[2]

HYMN: "Among the Lads of Nazareth"

OFFERING SENTENCE: "With willing hearts we bring our offering, and pray that our gifts may have a share in thy kingdom work."

OFFERING RESPONSE: *"Bless Thou the Gifts"*

CLOSING WORDS: "Search me, O God, and know my heart, try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." (Psalm 139:23, 24.)

March 9

THEME: *Jesus, Friend of All*

PRELUDE: "Tell Me the Stories of Jesus"

CALL TO WORSHIP:

Junior: "Great is the Lord, and greatly to be praised." (Psalm 145:2)

Group response: *"I will praise thee, with my whole heart."* (Psalm 138:1)

Junior: "Praise ye the Lord, for it is good to sing praise unto our God." (Psalm 147:1)

Group response: as above.

INTRODUCTION TO THEME: One of the nicest words I know is the word "friend." Think of one of your dearest friends. Isn't that person someone who knows you well, who forgives your faults, who likes to share happy times with you, and is eager to help when things go wrong? We like to make new friends, and cherish the old ones. Let us sing this song of friendship:

HYMN: "Always My Friend"

LEADER: One day as Jesus was walking by the sea of Galilee he saw two brothers, Simon and Andrew, at their work as fishermen. When Jesus saw these two, he knew that here were two men whom he could count on as true friends and helpers. Let us read what Mark tells us about the calling of these men and two others to be his disciples. How glad and proud these men must have been to be chosen as the friends who would help in his great work.

FROM THE BIBLE: Mark 1:16-20.

LEADER: Jesus chose other men to be his disciples, until there were twelve of them. These men were with him as he went about his work of teaching and healing.

How wonderful to be his friend,
To share the days with him,
And hear his quiet voice pray;
To walk the dusty roads and listen
To the words He would say
When he stopped to heal the lame and blind,
And watch the happy look of those he healed.
How wonderful to be his friend!

When Jesus knew that he would not be with the disciples much longer, he gathered them together one evening for a time of fellowship. After they had eaten the last supper together, Jesus spoke many words of guidance, and told them again and again of his love for them. One of those disciples, John, remembered and wrote down Jesus' words of friendship:

FROM THE BIBLE: John 15: 9-12.

PRAYER: Our heavenly father, we are glad for times of worship when we can talk with thee, and with Jesus our friend. We want to tell him of our love in the songs that we sing. We want to ask for his help in the prayers that we pray. We want to hear the words of guidance and love that he speaks to us in the Bible he has given us. Help us to remember that Jesus is with us as we worship.

HYMN: "O Master of the Loving Heart"

OFFERING SERVICE as on March 2.

CLOSING WORDS as before.

March 16

THEME: *Jesus, Our Teacher*

PRELUDE: "Holy, Holy, Holy"

CALL TO WORSHIP:

All people that on earth do dwell,
Sing to the Lord with cheerful voice;
Him serve with love, his praise forthtell,
Come ye before him and rejoice.

—GENEVAN PSALTER

(May be read by a junior, or sung softly by the group.)

HYMN: "Lord, I Want to be a Christian"

INTRODUCTION TO THEME: We have many names for Jesus, and each one tells us something more about the kind of person Jesus was, and the work which he did. A man named Nicodemus came to Jesus one time to ask him more about the kingdom of heaven. Nicodemus said, "Rabbi, we know that thou art a teacher come from God." Nicodemus, important and wealthy ruler, knew that he could learn much from the great teacher. Sometimes when Jesus was teaching, and wanted to help people to understand and remember, he would tell them a story. This is a "story about some stories" that Jesus told:

STORY:

WORDS FULL OF WISDOM

Nadab was almost too excited to speak as he sat with the shepherds around the fire. Leaning back, he watched the sparks dancing upward into the darkness. They shone like tiny stars and disappeared. Nadab liked to watch the sparks and try to find just the instant when they winked out.

"Yes, I remember Jesus," came a voice from the tall, dark shepherd who sat across from Nadab.

"This is it," Nadab thought. "Now they are going to tell the stories about Jesus." This was the reason Nadab was so excited. It was not often he was allowed to come with his father, as he had done tonight. Best of all the trip was the time when they sat around the fire, as now, and in the friendly shadows talked of the heroes of Israel, and of Jesus, who had come as the promised Messiah.

"I remember one time," the shepherd continued, "when I was in a crowd that had gathered on the hillside. We were listening to Jesus. He told us so many wonderful things that day, but I think the one I remember the best was about the lilies. From where we stood we could see their colors in the bright sunshine. Jesus said, 'Consider the lilies of the field, how they grow; they

[2] From "Gentlemen—the King" published by the Pilgrim Press, Boston, Mass. Used by permission.

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toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.' I looked at the lilies waving their fragrant blossoms in the gentle breeze, and I knew just what he meant. God who cared for the lilies and clothed them so beautifully would also take care of me. Little Anna sometimes picks one of the lilies and brings it into the house to her mother. Every time I see one, I think of what he said."

"This I did not hear, but Andrew told me about it," came the quiet voice of the man seated beside the boy Nadab. "Andrew says that when Jesus was talking to a great crowd of people one day he told them a story of two men who had each built a house. One man chose a sandy spot to build his house. The other man searched until he found a spot where he could build on solid rock, and on this rock he built his house. One day a great storm came. The rain beat hard against the houses, and a great wind rocked them. The one built on sand crumpled and was destroyed. The one that was built on a rock stood strong against the wind and rain." The speaker was silent for a moment, then he said, "Andrew said that Jesus likened the foolish man who built his house on sand to the man who hears Jesus' sayings but does not heed them. The man who heard the teachings of Jesus and did those things which he commanded was like the man who built his house on a rock."

Nadab looked into the fire which now burned dim as the shepherds fell silent, and in his heart was the softly whispered prayer, "Great teacher, help me to be like the wise man who built his house on a rock."

HYMN: "Tell Me the Stories of Jesus"

PRAYER: "Our Father, we thank thee for the teachings of Jesus. We thank thee that we can read them again and again in the Bible which thou hast given to us. Help us to store them in our hearts and minds that we may come to love him more, and serve him better."

PRAYER RESPONSE: "Saviour, in the Words I Say"

OFFERING SERVICE as before.

CLOSING WORDS as before.

March 23

THEME: *Jesus, Our Leader*

PRELUDE: "Fairest Lord Jesus"

CALL TO WORSHIP:

"Come, let us worship
And reverently pray;
Let us sing sweet praise
On this, his own day.
Come, let us worship
Fair Lord Jesus today."

INTRODUCTION TO THEME: "Remember your leaders, those who spoke to you the word of God; consider the outcome of their life and imitate their faith." Paul, one of God's great leaders, himself, spoke these words to the early Christians. Chief of all the leaders we would remember is Jesus.

FROM THE BIBLE: Matthew 5:16

LEADER: When the men and women of Jesus' time acknowledged him as their Saviour and leader, it meant that they must live in a different and better way than those around them. Their neighbors soon came to see that these people were kinder, more unselfish and helpful than before. Because of their new way of living, they began to call them "Followers of the Way" or "Christ-men," which was shortened to Christians.

FROM THE BIBLE: Acts 11:26

LEADER: Leaders sometimes put their followers to a test to see if they are true and loyal, to be counted upon in a time of need. This is the test which Jesus gives his followers:

FROM THE BIBLE: John 13:15; 15:17

LEADER: A young man, eager to use his time in work to help others, went to Wasida University in Tokyo, to help in the work of the Young Men's Christian Association. From time to time, he wrote to his mother, telling her of his work in the new land. His mother would answer his letters, often including words of helpfulness and guidance. One day, after he had received such a letter, he began thinking of just how he would like to live at his best for Jesus, and he put down his thoughts in a beautiful poem. The words were his pledge to be a loyal follower of Jesus. May we sing them as our pledge to Jesus, our leader.

HYMN: "I Would be True"

A PRESENT DAY PLEDGE:

(A junior boy may be asked to give the Boy Scout pledge, or a teacher and class may be asked to work out a pledge embodying thoughts from the hymn as above, somewhat as follows:)

I would be true to the way of life which I have learned from Jesus.
I would be brave to do hard things.
I would be friend of all who are in need of help and friendship.
I would be giving of my time and talents in the service of Jesus.
I would look up to Jesus, my Saviour, and pledge him my heart in loyal obedience.

PRAYER: We thank thee, our heavenly father, that in the long ago Jesus lived a life of kindly deeds, and that he has told us how to live a life that is pleasing to him. We pray that we may learn to live as true, brave followers of Jesus, giving our friendship and help to all in need. Help us to remember to look up to our great leader, Jesus, that we may find help to follow him in the best way.

OFFERING SERVICE as before.

CLOSING WORDS as before.

March 30

THEME: *Jesus as King*

PRELUDE: "The Palms"

CALL TO WORSHIP:

First Junior: "Praise the Lord for the Lord is good; sing praises unto his name, for it is pleasant." (Psalm 135:3)

Second Junior: "I will worship toward thy holy temple and praise thy name for thy loving kindness, and for thy truth." (Psalm 138:2)

HYMN: "All Glory, Laud and Honor"

FROM THE BIBLE: Mark 11: 1-10.

POEM: (To be read by a junior)

Hosanna! loud Hosanna! the little children sang;
Through pillared court and temple
The glorious anthem rang.
To Jesus who had blessed them,
Close folded to his breast,
The children sang their praises,
The simplest and the best.

—JEANNETTE THRELFALL

LEADER: "Songs of Praise"

As Jesus rode into Jerusalem on the day of which we read, he was greeted with songs of rejoicing by those whom he had helped. We do not know just who was there, but I like to think that the blind man, Bartimaeus, was there. However, Bartimaeus was no longer blind, for Jesus had touched his eyes with his healing hands, and now Bartimaeus could see. He could see the fleecy white clouds in the sky, the bright shimmer of the sun on summer flowers; he could see the faces of his family and friends. On this day he could see the face of Jesus, serious

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yet kindly. Perhaps he was one of those who threw their cloaks in the pathway, as Jesus came riding into Jerusalem. Perhaps one of the men who carried palm branches, waving them and singing "Glory in the highest," was the lame man Jesus healed. Every time he saw Jesus, he must have thanked him again for the wonderful gift of healing. Surely he must have sung his praise as with others he went before Jesus into the city. Can you think of others who might have been there that day? I am sure that the children were there, singing their "Hosannas" for one of his disciples tells us so.

I know their hearts were full of joy
That day when Jesus rode into Jerusalem as king.
I, too, would throw palm branches in the way
And sing as sweet and clear as I knew how,
If Jesus looked and listened when I sang,
And smiled to let me know he heard my song of praise.

LEADER: Let us choose a hymn of praise that will be our "Hosanna" to Jesus.

HYMN OF PRAISE: as chosen by the group.

OFFERING SERVICE as before.

CLOSING WORDS as before.

Intermediate Department

*By Frances Nall**

THEME FOR MARCH: *Doing Something for Lent*

For the Leader

The purpose of these worship services is to help the intermediates catch the inspiration and significance of the Lenten season and to inspire them "to do something special for Lent." These worship services should help the intermediates to enrich their appreciation of the great Easter hymns of the church, the Christian symbols, and Christian art. In addition, the intermediates should be inspired to be of service to the local and world-wide church.

Have a worship center which may be made by putting a cloth over a box or table, if you have no altar in your intermediate room. On this altar or table place flowers each Sunday to denote the Lenten season (spring). Each Sunday add a symbol to express the theme of the worship service for that day, as: On March second place in front of the flowers a hymnal; on the second Sunday have the cross in the center with bouquets of flowers on either side; on March 16th have a beautiful Easter picture, as: "Holy Women at the Tomb" by Ender, and on the fourth Sunday hang on the wall back of the altar a map of the world showing the mission work of your denomination. On the altar place the open Bible with a lighted candle on either side. For Palm Sunday have the altar decorated with palms or a picture of "Christ Entering Jerusalem" by Plockhorst. (Pictures may be ordered from W. A. Wilde Company, 131 Clarendon Street, Boston 16, Mass.)

March 2

THEME: *Singing for Lent*

CALL TO WORSHIP: "Enter into His Gates With Thanksgiving"

HYMN: "All Beautiful the March of Days"

Explanation (given by the leader after the singing of the hymn): During Lent our department is stressing *doing something for Lent.* Today we are "Singing for Lent." We have sung our Call to Worship, and will have our Scripture and prayer in music. We also want to learn to appreciate the significance of some of our great Easter hymns and learn to sing them meaningfully. The hymn which we have just sung tells us of God's greatness as we see it expressed in the winter's snow and the flowers of spring, as the last four lines tell us:

"Day unto day utter speech,
And night to night proclaim,
In everchanging words of light,
The wonder of thy name."

This hymn was written by one of the few women hymn writers, Frances W. Wile, who was reared in beautiful Bristol Valley, New York.

SCRIPTURE (sung as solo): Psalm 23, "The King of Love My Shepherd Is."

Explanation (to be given before the solo is sung): This poem which I shall sing is the best known and best loved poem ever written. It has been translated into more languages than any other piece of literature. This version which I shall sing was arranged by Sir Henry William Baker, an Englishman, in 1868.

The hymn tune written by John B. Dykes is a beautiful and vivid interpretation of the fearless shepherd, ready to dare any peril for his sheep. It emphasizes the important words of King, shepherd, goodness, never, faileth, forever. The name of this hymn tune is "*Dominus Regit Me*" which is the Latin title for the Twenty-Third Psalm, "The Lord is My Shepherd."

PRAYER (sung by choir): "The Lord's Prayer," Gregorian Chant.

HYMN INTERPRETATIONS:

HYMN: "Ride on, Ride on in Majesty"

Explanation (Before hymn is sung the leader should give the interpretation): This hymn, "Ride on, Ride on in Majesty" is full of swift movement and dramatic pictures. As we sing it, we see again the pilgrims waving palm branches and spreading their garments in front of Jesus as he rode triumphantly into Jerusalem. The people were shouting, "Hosanna, O Savior meek." (Read aloud the first stanza.)

In the second stanza we have the picture of Jesus riding into Jerusalem to die. (Read aloud the second stanza.) In the third and fourth stanzas Dr. Henry H. Milman, the author, gives us the picture of Jesus' triumph over death. (Read the third and fourth stanzas.)

This hymn was written in 1827 by a distinguished playwright and poet of England, and was immediately published and has been sung for 120 Lenten seasons. It is based on Zechariah 9:9, and Matthew 21:9-10 (which should be read aloud).

HYMN: "There is a Green Hill Far Away"

Explanation (Before hymn is sung the leader should give the interpretation): This hymn was written by Cecil Frances Alexander for a young friend of hers who was ill. She was explaining to her fourteen-year-old friend the meaning of the Apostles' Creed. When she came to the words, "Suffered under Pontius Pilate, was crucified, dead, and buried," Mrs. Alexander composed these lines to explain their meaning. It is based on John 19:17 (which should be read aloud).

HYMN: "The Day of Resurrection"

Explanation (Give before singing the hymn): One of the oldest of our hymns is "The Day of Resurrection." It was written in the seven hundreds by John of Damascus, who was a monk living in a lonely monastery of Mar Saba in the wilderness of Judea. John had been a prosperous politician in Damascus but gave up wealth and influence to live a lonely life in a wilderness monastery, where he attended church seven times a day. This hymn is based on Matthew 28:8-9, and Luke 24:34 (which should be read aloud).

OFFERING: "All Things Come of Thee, O Lord."

BENEDICTION: "Ere We Part, O God Our Father"

March 9

THEME: *Symbols for Lent*

CALL TO WORSHIP: O worship the Lord in the beauty of holiness; fear before him, all the earth. (Psalm 96:9.)

HYMN: "Hosanna, Loud Hosanna"

PRAYER: During this Lenten season, Our Father, help us to be mindful of thy presence in all that we do and say. Help us to think of thee in the sunrise, the budding of spring flowers and help us feel very close to thee as we worship in this thy house, Amen.

PRAYER HYMN: "I Bind My Heart This Tide"

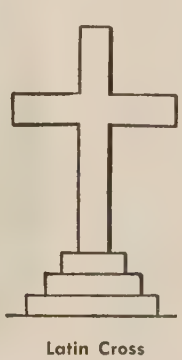
TALKS: "Learning About Symbols"[1]

First Speaker: Symbol means sign or mind picture. In our churches we have many of these signs or mind pictures which are to help us think of God. These symbols we see in churches form a language which all of us should learn to read. When we see a

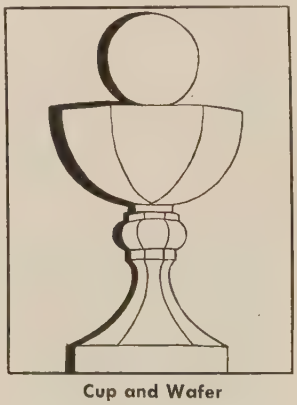
[1] The symbols shown in this service should be copied on the blackboard or a large piece of cardboard.

The Crown of Thorns

Cuts Courtesy Christian Advocate



Latin Cross



Cup and Wafer

* Staff Consultant on Church School Curriculum, First Methodist Church, Evanston, Illinois.

round window we should think of God's perfect and never ending love for us. When we see the cross we should think of the sacrifice of Jesus on the cross. The cross pictured here, which is the best known of about a hundred crosses, is called the Latin cross because the lower arm is longer than the other three. When the Latin cross rests on three steps, they represent faith, hope, and charity.

Second Speaker: This symbol is called "The Crown of Thorns" which should help us think of Christ's crucifixion. The letters INRI stand for the Latin words: *Iesus Nazarenus, Rex Iudaeorum.* These mean: Jesus of Nazareth, King of the Jews. We can read the story in John 19:17-19. (These verses should be read aloud.)

Third Speaker: Another well known symbol is the cup and the wafer, which symbolizes the Last Supper, at which time Jesus gave the bread and the grapejuice to his closest friends. This story may be found in Mark 14:22-26 (which should be read aloud).

OFFERING: To buy a cross or another Christian symbol for our worship center.

OFFERING RESPONSE: "Bless Thou the Gifts"

BENEDICTION: Dear Father, as we depart from thy house, may thy presence ever be with us. In thy name, we pray. Amen.

March 16

THEME: *Pictures for Lent*

PRELUDE: "Above the Hills of Time the Cross is Gleaming"

OPENING SENTENCES:

Leader: Praise ye the Lord. Praise ye the Lord from the heavens: praise him in the heights.

Response: Praise ye the Lord.

Leader: Praise ye him, all his angels: praise ye him, all ye stars of light.

Response: Praise ye the Lord.

Leader: Praise him, Kings of the earth, and all people; both young men and maidens; old men and children.

Response: Let them praise the name of the Lord: for his name alone is excellent; his glory is above the earth and heaven. Praise ye the Lord.

HYMN: "O Joyous Easter Morning"

SCRIPTURE: Mark 16:1-7

PICTURE INTERPRETATION: "Holy Women at the Tomb," by Ender[2]

The story of Jesus' resurrection, as written by Mark, is pictured in this painting by Axel Ender. This picture hangs in a little wooden church in the fishing village of Molde, Norway, on the edge of the Arctic circle.

The picture portrays the great cave of the sepulchre. The two Marys and Salome have come to anoint the body of Jesus, but to their amazement they see a young man in white apparel sitting by the empty grave. The color effects are striking. Mary Magdalene, half bold, half afraid, wears a light salmon silk over which is a rust colored woolen scarf. Mary, the mother of Jesus, in the simple cotton blue of the peasant, leans forward, eager to hear what the angel has to say. At the doorway is sorrowing Salome. The angel in gleaming white with golden hair is a striking contrast to the dark of the Tomb. The brilliance of the dawn is streaming through the doorway dispelling the gloom as the angel gives the glad message. This same message is written in poetry in the hymn which we shall now sing, "The Day of Resurrection."

PICTURE INTERPRETATION: "Christ Bearing the Cross"

Instead of the picture "Holy Women at the Tomb" by Ender, you may prefer to use for your worship center the picture "Christ Bearing the Cross," which will appear on the cover of the March issue of *The International Journal of Religious Education.*

This picture of "Christ Bearing the Cross" was painted in the late 15th century by a Flemish artist. Instead of depicting Palestine in the time of the Jews, the artist has painted a medieval city and the people of that day. In the right background we see the walled medieval town with its huge gate and crowded roof tops. In the foreground we see Christ and Mary, his mother, in Palestinian costume but the majority of the people going with Jesus to Calvary are wearing medieval costumes. The knight in armor riding on his white horse represents the Roman soldier. Simon of Cyrene in medieval garb is helping Jesus carry the cross as they climb the steep ascent to Golgotha.

The workmen are already erecting a cross for one of the thieves as we see in the left background. All types of people are going with Jesus to Calvary. In the center we see the women weeping. To the left we see the curious sightseers, the peasants, the nobles and even a few children. To the right are the lords of the manor riding their proud horses. This vivid portrayal of Jesus' ascent to Golgotha, although pictured in a medieval European setting, gives the feeling as expressed in the words of John 19:17, "And he bearing his cross went forth unto a place of a skull, which is called in Hebrew Golgotha."

HYMN: "The Day of Resurrection"

OFFERING: To get a beautiful Easter picture for our church.

PRAYER: As we bring our gifts, dear Father, we want to thank thee for the joy thou hast given us in the Risen Lord. May we live this message every day in our own lives. Amen.

CLOSING HYMN OF PRAISE: "Christ the Lord is Risen Today"

March 23

THEME: *Easter Around the World*

CALL TO WORSHIP: "This is the Day Which the Lord Hath Made"

OPENING SENTENCES: Isaiah 60:1-3

HYMN: "The Whole Wide World for Jesus"

SCRIPTURE: Matthew 28:16-20

RESPONSE

TALKS: "Easter Around the World"

First Speaker: Easter is a time of rejoicing for Christians around the world. In various countries it takes different forms. In Greece it has been celebrated the same way for 1200 years. A little before midnight, crowds of people gather outside of the church in Athens, each holding an unlighted candle. As the hour of midnight approaches cannon are fired to announce the approach of Easter. As the last stroke of twelve is heard by the crowd, the archbishop raises the cross and shouts *Christos Anesti* ("Christ is Risen"). At that instant all the candles burst into flame and the crowd sings the eighth century hymn of John of Damascus, "The Day of Resurrection," followed by the reading of the Scripture on which the hymn is based. (The choir should sing the first stanza of the hymn and the leader read aloud Matthew 28:8-9, and Luke 24:34.)

Second Speaker: Last Easter the Christian people of Chungking, China gathered for a Good Friday service in the only church which had not been destroyed by the war. Forty Chinese young people under the leadership of one of their number sang Stainer's "Crucifixion." The audience had copies of the words in Chinese so they could follow as the singers portrayed the struggles and victory of Jesus on the cross. Fellowship with Christ as expressed through music and the arts unites all people of all races and nationalities, as the Chinese proverb so ably expresses:

"The whole world a great 'togetherness'
Within the four seas all are brothers.
Under heaven—one family."

From the Dutch East Indies, soon to be the republic of United States of Indonesia, the Christian young people send this Easter prayer to other Christians everywhere:

For fellowship with Christians everywhere—
We thank thee, our Father—
It is thee who unites us. Amen.

OFFERING: To help tell other people around the world about the Easter message.

HYMN: "I Say to All Men Far and Near That He Is Risen Again"

PRAYER: Dear Father, help us to go forth from this thy place of worship with a determination to live a new life and to spread the true meaning of Easter through our daily living. Amen.

March 30

THEME: *Palm Sunday and Holy Week*

PRELUDE: "Into the Woods My Master Went"

CALL TO WORSHIP:

O be joyful in the Lord, all ye lands;
Serve the Lord with gladness,
And come before his presence with a song.

HYMN: "Ride on! Ride on in Majesty!"

SCRIPTURE: Mark 11:1-11

TALKS AND MUSIC: "Holy Week"

Leader: Today we have just heard the story of Palm Sunday which we are celebrating this Sunday. This is the beginning of Holy Week. Shall we each day think of what Jesus did on that particular day of Holy Week? Several students will tell us what he did.

First Student:

Monday: On Monday Jesus taught in the Temple at Jerusalem and cast out the money changers, as Mark tells us in Mark 11:15-19 (which should be read aloud).

Tuesday: On Tuesday Jesus taught in the Temple, as Mark tells us in Mark 11:27; 12:13-17. (This should be read aloud.)

Second Student:

Wednesday: Wednesday is the day of silence. Jesus supposedly spent the day with his friends at Bethany.

Thursday: Jesus ate the Passover meal with his disciples as Mark describes in Mark 14:13-26. (This should be read aloud.)

HYMN *(Sung by all):* "There Is a Green Hill Far Away"

Third Student:

Friday: Jesus was tried and crucified. (Read Mark 15:1, 14-27.) In the evening he was placed in the tomb. (Read Mark 15: 42-47.)

Saturday: Jesus was in the tomb.

Sunday: We have the joyful Easter story in John 20:1-18. (This should be read aloud.)

HYMN: "Christ the Lord Is Risen Today"

TALK: "Doing Something for Holy Week"

As we enter Holy Week shall each of us pledge ourselves and God to do something special in memory of Jesus' life on earth. Here are a few suggestions: Reread the story of Holy Week as given in Mark 11:16. Plan a special time each day to talk with God. Attend the Thursday Holy Communion or the Good Friday service. Talk with your teacher or minister about the meaning of church membership. Talk with a friend who does not come to church school concerning the meaning of church membership. Put

[2] The picture "Holy Women at the Tomb" by Axel Ender may be obtained from W. A. Wilde Company, 131 Clarendon Street, Boston 16, Massachusetts. Picture number A24, 8 by 10 inches in three colors, 12 cents each.

other people first in our thoughts. Try to be Easter Christians every day.

DEDICATION: During a moment of silence as the piano plays softly, "I Bind My Heart This Tide" suggest that each student make his dedication to God for some special Holy Week observance.

DEDICATION POEM:

I, TOO, SHOULD BEAR A CROSS

I, too, should bear a cross, O Christ, my Lord,
As my feet climb Golgotha's steep ascent;
I, too, should feel the keen pierce of the sword,
And with a crown of thorns be well content.
I, too, should agonizing vigils keep
Until the blood stands on my brow like dew—
I, too, should pray while weary mortals sleep,
Forget mine own weak will, and God's imbue.
Yet thou hast suffered all life's pain for me,
My crosses borne, mine enemies withstood,
My multitude of sins blotted from time:
There is nothing that I can do for thee
Except to hasten thy world brotherhood,
That dream of love, of all dreams most sublime.

—JOHN BEAUCHAMP THOMPSON

PRAYER HYMN: "I Bind My Heart This Tide"

PRAYER: O thou living Christ, manifest thyself to us as thou didst to the women at the tomb so many years ago. Take away the dimness of our sight that we may see thee more perfectly and may follow thy footsteps more courageously. Grant unto us the strength sufficient to live the victorious life. May thy Spirit dwell within us at all times, transforming us into true followers of thine. In thy name we pray. Amen.

Senior and Young People's Departments

*By Henrietta Thompson**

THEME FOR MARCH: *Christ, our God and King*

For the Leader

It is appropriate that we consider the theme of the meaning of Christ for us today in the month just preceding Easter. Since March 30 is Palm Sunday, you will want to use this day as one of recognition of Christ's kingship and our dedication.

March 2

THEME: *Christ, our God*

PRELUDE: *Diademata* ("Crown Him with Many Crowns")

CALL TO WORSHIP:

The humble man of Galilee was God walking the earth.
The carpenter of Nazareth was God at work in his world.
The baby born in a stable was the One who conquered death.
Jesus, the Christ, is God!

HYMN: "Ye Servants of God, Your Master Proclaim"

LEADER: Christ was almost stoned once in the Temple for declaring that he existed before he came to earth as Jesus of Nazareth.

READER: John 8:51-59[1]

LEADER: The Bible teaches us plainly that Christ was telling the truth to these Jewish people who wished to stone him. Christ was merely saying that he was God; that he had even had a part in the creation of the earth and of man himself.

READER: Colossians 1:15-20; John 1:1-5

RESPONSE BY CHOIR:[2] Verse 4 of "Crown Him with Many Crowns"

LEADER: Christ proved his divinity to people of his day in many ways: in his teaching of real truth, in the miraculous way he lived, in his death and resurrection.

READER: Mark 15:37-39; John 20:24-31

RESPONSE BY CHOIR: Verse 2 of "Crown Him with Many Crowns"

LEADER: One of the most glorious pictures in all the Scripture is one of Christ as the only person privileged to open to men the full contents of God's purposes for the future.

READER: Revelation 5

RESPONSE BY CHOIR: Verse 1 of "Crown Him with Many Crowns"

HYMN: "Strong Son of God, Immortal Love"

POEM:

THE SONG OF A HEATHEN

If Jesus Christ is a man—
And only a man—I say
That of all mankind I cleave to him
And to him will I cleave alway.

If Jesus Christ is a god—
And the only God—I swear
I will follow him through heaven and hell,
The earth, the sea, and the air!

—RICHARD WATSON GILDER[3]

PRAYER:

"Eternal God, tie me to something eternal.
I tie myself to things—houses, lands—but some twist of fate robs me of them.
I tie myself to love, but one microbe takes my loved one out of my life forever.
I tie myself to a friend who ceases to understand me.
Tie thou me to truth, ageless like thyself.
Tie thou me to a purpose, endless like thyself.
Tie thou me to work, the lifelong savior of hands and heart and brain.
Tie thou me to fun, that needs no outer aid when alive in the heart.
Tie thou me to love, that hopes and endures and is patient.
Tie thou me to human need, for thereby thou hast redeemed many.
Tie thou me to Christ, who said, 'Abide in me.'
Tie thou me to thyself, who failest not.
Amen."

—P. R. HAYWARD[4]

March 9

THEME: *Christ, Our Brother Man*

PRELUDE: *Crusader's Hymn* ("Fairest Lord Jesus")

CHORAL CALL TO WORSHIP: Verse 1 of "We Bear the Strain of Earthly Care"

PRAYER: Our Father, we thank thee that the way of human life was trod by Christ who can show us the right direction. We thank thee that he understands us, knows our every thought and motive, shares our joys and our sorrows, and helps us to grow into the person he would have us become. In his Name we pray. Amen.

HYMN: "Jesus, Thou Divine Companion"

LITANY:[5] "The Understanding Jesus"

Leader: Our Father, we thank thee that Jesus understands how we feel as we grow up, enjoying life, learning more and more about living, being anxious to assume adult responsibilities.

Response: For Jesus, too, was born as a baby into a home with loving parents; playing, working, and wondering just what his place was in life.

Leader: We are grateful, too, that Jesus knows the difficulties we have in being Christian at home, in always being loving and patient.

Response: For Jesus, too, lived in Nazareth with brothers and sisters; yet he was never irritable or cross.

Leader: We thank thee, Father, that Jesus knows the feeling of being tired and somewhat discouraged after a hard day's work.

Response: For Jesus, too, worked for a living in the carpenter's shop, helping to support his family.

Leader: We thank thee, Father, that Jesus knows how it is to be tempted to do something we know we should not.

Response: For Jesus, too, was tempted, and yet he had the strength to overcome his temptation, so that he can help us with ours.

Leader: We thank thee, Father, that Jesus knows the joy of having true friends, and that he understands, too, when we are disappointed in our friends.

Response: For Jesus loved Peter, James, and John; he, too, was disappointed that they deserted him when he needed them most.

Leader: We thank thee, Father, that Jesus knows how it is to make big decisions, and can help us with making up our minds about what we shall do with our lives.

Response: For Jesus made the greatest decisions ever made by a person on earth: the decision to do God's will and go to the cross.

SCRIPTURE: Philippians 2:1-5

PRAYER:

Grant that the remembrance of Christ's life . . . "that once was lived out on this common earth under these ordinary skies may remain with me in all the tasks and duties of this day. Let me remember—

His eagerness, not to be ministered unto, but to minister:
His sympathy with suffering of every kind:
His bravery in face of his own suffering:
His meekness of bearing, so that, when reviled, he reviled not again:
His steadiness of purpose in keeping to his appointed task:
His simplicity:
His self-discipline:
His serenity of spirit:
His complete reliance upon Thee, his Father in heaven. And in each of these ways give me grace to follow in his footsteps. Amen."

—JOHN BAILLIE[6]

HYMN: "We Bear the Strain of Earthly Care"

BENEDICTION: Verse 2 of same hymn

March 16

THEME: *Christ, our Prophet*

PRELUDE: Hymn, "O Young and Fearless

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* Assistant Director of Youth Work, Presbyterian Church, U. S., Richmond, Virginia.

[1] Read all Bible references from Revised Standard Version of the New Testament.

[2] Choir responses may be sung by entire group or as a solo.

[3] Copyright Houghton Mifflin Co. Used by permission.

[4] From *Young People's Prayers*. Copyright Association Press. Used by permission.

[5] If it is not possible to have copies of the litany to distribute, have two people read the litany responsively.

[6] From *A Diary of Private Prayer*.

Prophet"

CALL TO WORSHIP:

O young and fearless Prophet, we need thy presence here,
Amid our pride and glory to see thy face appear;
Once more to hear thy challenge above our noisy day,
Triumphantly to lead us along God's holy way.

—S. RALPH HARLOW[7]

SCRIPTURE:

Hear the words of the people concerning Christ. (Read John 7:40-42)

Hear the words of Christ about himself. (Read John 14:6-10)

PRAYER: That we might hear Christ speaking to us during this service.

HYMN: "I Sought the Lord, and Afterward I Knew"

LEADER: A prophet is one who speaks to men for God. Out of the village of Nazareth came forth a prophet, the greatest in history, Jesus Christ. In addition to showing men God by the way he lived, Christ gave men many words which God would have them know. Our service this morning will be one of meditation as we hear some of the great messages Christ brought to me as he spoke for God. May we bow our heads in quiet meditation.

MEDITATION: (Very quiet music as a background would be excellent. A violin, if played well, would be best. Use the hymn previously sung as part of the music.[8])

First Reader: John 15:1-11 (Pause)
Second Reader: Matthew 7:7-11 (Pause)
First Reader: Matthew 6:19-33 (Pause)
Second Reader: John 15:12-17 (Pause)
First Reader: Matthew 5:38-48 (Pause)
Second Reader: Matthew 6:1-5 (Pause)
First Reader: Matthew 5:13-16 (Pause)
Second Reader: Matthew 7:24-27

LEADER: May we close this period of meditation by praying together the Lord's prayer. (Repeat prayer)

HYMN: "In Christ I Feel the Heart of God," Verses 1, 2

CLOSING PRAYER: Ephesians 3:14-21

March 23

THEME: *Christ, our Priest*

PRELUDE: "God So Loved the World," by Spainer

CALL TO WORSHIP:

Since . . . We have a great high priest . . . Jesus, the Son of God, let us hold fast our confession.

He has no need, like those high priests, to offer sacrifices daily, first for his own sins and then for those of the people; he did this once for all when he offered up himself.

Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need. —Hebrews 4:14; 7:27; 4:16, Revised Standard Version.

PRAYER: Of thanksgiving that we, through Christ, have the right to talk to God in prayer; that we have an assurance through him of the forgiveness of our sins.

SCRIPTURE: Psalm 103:1-5, 10-14

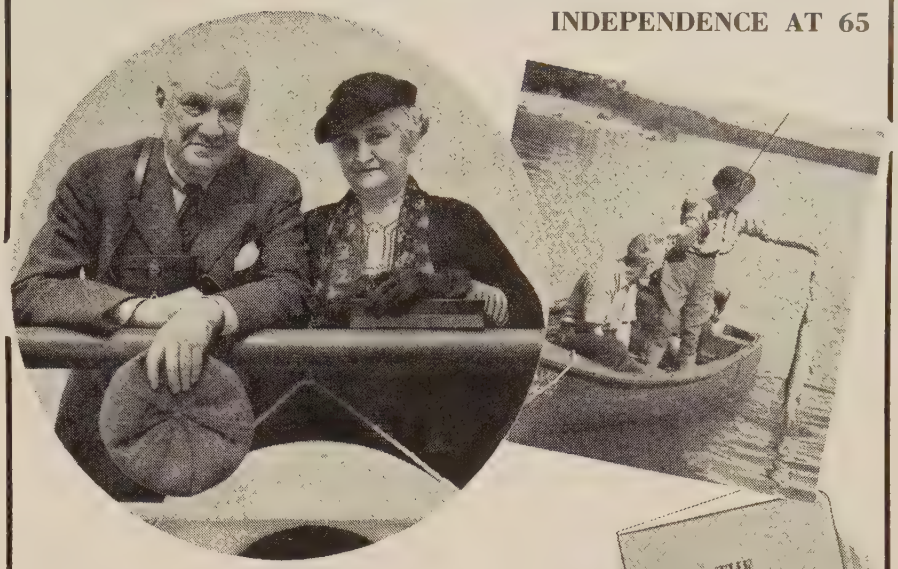
HYMN: "All Hail the Power of Jesus' Name!"

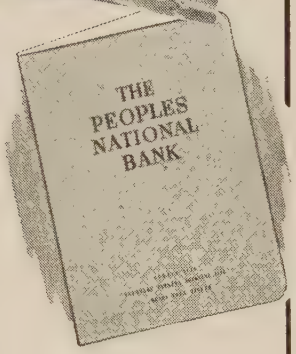
STORIES: "The Great High Priest"

(These stories might be illustrated with shadow pictures or living pictures, if the mechanical arrangements are handled well so as not to distract from the worship.)

[7] From *"O Young and Fearless Prophet."* Used by permission of the author.

INDEPENDENCE AT 65





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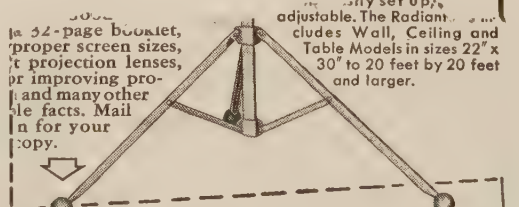

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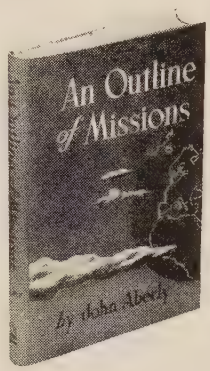

At Your Religious Book Store Or

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Thou knowest how the good Joseph from Arimathea came to thee, bravely seeking thy permission—for the hour was late, and the Sabbath approached—that he might lay to rest the body of our Lord. *(Pauses)*

Gently they laid that broken body in folds of new-bought linen cloth, and gently bore it to fresh-hewn sepulcher set in a garden so near that skull-shaped hill that shadow of the very cross lay upon the great stone set there to seal the tomb. And, following from afar, we saw the guard of soldiers set to watch before that stone. *(More slowly)*

So did he pass through Death's dark gate, whose inner side none saw until he set it wide. The Sabbath Eve crept by on leaden feet, and all that Sabbath day when, because our law forbade, we dare not go to him. But when touch of dawn gave first assurance that the Sabbath day was past, we came, hearts torn with longing, bringing the spices we had prepared, to give to him that tender care which women hold sacred to their dead.

Oh, sir, *(tears filling her eyes)* when morning brightened over Moab, I could not bear, heartbroken then, the small bird's waking, the city's noise! Why should earth awake, when the Son of Man lay dead?

But as I came hurrying breathlessly before the rest, yet wondering how we might pass the guard, and roll away the stone, I saw no guard was there! And no stone! And looking in I saw naught but the linen cloth, wherein he had been laid, and trembling and astonishment came upon us.

And Peter and John came also seeking him. I cried to them, "Our Lord is taken away from his grave!" They looked within, and saw the rock bed empty, and they all departed, aghast.

Yet I, lingering there, lost in my grief, knelt once more, shutting the eager sunshine off with my right hand, and peered within the rocky tomb. It was not dark within! Radiant, as though a lamp burned there! And two, serene and shining sat there, one at the head, the other at the foot of that stone table where my Lord had been laid.

I turned to wipe away the tears that blurred my sight, that I might see with surer eyes that which my heart could not understand. And there, beside me in the garden, stood another whom I took to be him who was set to care for the tombs and the trees, so living, so natural was he! Although, had I but looked, such light, such compassion in his face would have told my fast-beating heart, and blinded eyes, who this must be! But I, my brow in the dust, heard the words, "Woman, why do you weep? Whom do you seek?" "Oh, sir," I cried, "Where hast thou laid him?"

PILATE: *(quickly)* What answer came to that?

MARY: *(as if her eyes saw again her Master's presence there)* One word that made my doubt and fear forever vanish. Spoken solemnly, in accents known more to my heart than to my ears. My own name, "Mary!" I turned my quick glance upward. Saw him! Knew him! Sprang toward him, crying, "Rabboni! Master!" Measuredly he stayed me, saying, "Go, tell my brethren! That they may return to Galilee, where they shall see me."

PILATE: *(bending stern brows upon her glowing face)* And was he truly seen again of men?

MARY: To those who loved him, he appeared thrice in that first day. And afterwards in his old paths by sunlit Galilee. And on that Mount of Beatitudes, he met his own and said to them, "I am with you always, even to the end of the world." Last of all, he appeared to his disciples, as secretly they met together in Jerusalem. Having loved his own, he loved them to the end, and led them forth to Mount of Olivet, whose crown he ever sought. And there he vanished from earth's sight, as though a waiting cloud received him.

PILATE: Centurion cloud! *(Striking one hand within the other)* Set by the gods to guard his passing!

MARY *is silent, lost in thought.* PILATE, *after a moment's silence, shakes himself, as if waking from a dream, and rises abruptly.)*

PILATE: *(harshly)* Call out my men! *(Strides across to left center.)* One other hour here will brand me one of His!

(SYRIAN MAID, *at his order, rushes quickly off stage.* MARY, *her face turning grave, passes behind* PILATE, *without a word, and exits slowly.* PILATE *stands looking obliquely off into the distance. Throws his cloak across his left shoulder.)*

PILATE: *(slowly, repeating what he has heard Mary say)* "He makes his sun to shine on evil and on good." Who makes? Not Caesar, for whose wrath I sold myself! Yet blows this breeze as tender on my cheek as if 'twere hers of Magdala. Yon all-seeing sun, hastening aloft, dips not to smite me, standing by the sea he loved. Why do I fear? Why tremble? Yet—a Son of Heaven? A King?

Would I had heard his answer! Would that I knew if Roman gods, dethroned, must fall to earth from far Olympian heights. And this new kingdom grow and spread—yea, if perchance this very cross, thrust on him by Rome, might one day bear him, as silver-eagled standards now bear Caesar, from shore to distant shore. Would that I knew the truth!

(Walks slowly off stage. Stage lights off, NARRATORS' *lights on.)*

FIRST NARRATOR: Along the narrow street, with sleepy, stumbling tread, soldiers and slaves slow gathered for the march. And Pontius Pilate, mounting his war horse, turned his face toward Rome.

SECOND NARRATOR: But over Galilee the sun broadened in glory. Given out of heaven alike to all, to warm and comfort all. Even as the light of that new Life, which marked not great or small, but each alike, beneath the Father's mercy. And in the whispering of the rushes beside his lake, the immortal promise seemed to sound: "I am the Truth—the Way—the Life."

*(*NARRATORS' *lights off.* NARRATORS *pause before leaving their places.)*

Production Notes

Setting: The setting for the dramatic action, may be as simple or elaborate as desired. A few tall green plants and screens, if needed, to block off the playing area, will provide sufficient atmosphere.

Characters and Costuming: FIRST NARRATOR: preferably a man, presents the histori-

(Concluded on page 36)

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With the New Books

New Testament Evangelism. How It Works Today

By Arthur C. Archibald. Philadelphia. The Judson Press, 1946. 149 p. $2.00.

Here is another testimony to the widespread and effective use of the "visitation evangelism" method of recruiting church membership. Several chapters are used to make the case for lay evangelism. Its increasing popularity and use are indicated. Its favorable influence on the spiritual life of those engaging in it is set over against the low vitality of lay religion in the churches which do not effectively place responsibility on lay evangelists. These immobilized lay forces are called the "lost battalion." Evidence is given that this method characterized New Testament evangelism.

The most helpful chapters are those describing the author's own procedure in using lay evangelism during many years of successful ministry. This part of the book is not theory but actual reporting. It is validated by convincing records of achievement. Case reports make the record concrete and vivid. The place of educational evangelism in a total program is recognized in a chapter on "Evangelization of Children and Youth." While Visitation Evangelism can and doubtless does sometimes become a mechanical promotional process with statistical results which involve high "spiritual infant mortality," the reviewer is convinced that under the leadership of this author at least, it has had deeply significant long range results. H. C. M.

Eyes of Faith

By Paul Sevier Minear. Philadelphia, The Westminster Press, 1946. 307 p. $3.00.

This contribution to Biblical theology will doubtless prove to be one of the important contributions to that field of religious thought which has changed so greatly in the last fifteen years. It is not an easy book to read. The layman will probably find several chapters, the one on the concept of time, for example, quite beyond him. The book will bring a new point of view to many of us engrossed in the practical tasks of Christian education.

Impressed by strange perspective of the Bible, Dr. Minear came finally to new convictions about the Bible, convictions whose exact opposites he held before he began his serious study, and which were forced upon him against his own will and predisposition. In modern Christian education we have often described the Bible as the record of man's search for God. Sometimes the word "best" has been placed before "search." Occasionally it has been phrased "a record of man's search . . ." Yet here is one of the distinguished New Testament scholars of our time, himself a product of critical Biblical scholarship, and acknowledging his debt to it and proceeding along completely different lines. "The Bible might aptly be described as the drama of man's efforts to flee from God" (p. 16). That is no side observation but characteristic of this book's point of view. "The question, Where shall we stand? will not admit of adequate answer by any effort of the mind, no matter how great or how earnest that effort. . . . God alone can open one's eyes; he alone can create the faith by which we see our sin and his righteousness, our helplessness and his power" (pp. 291 and 294).

The adequacy of this interpretation of the Bible will be settled finally by the Biblical specialists. They alone are equipped for the task. Yet Christian educators may also have a proper vote to cast. For if God speaks to men now as he spoke in centuries past, there may be in contemporary religious experience partial confirmation or refutation to this analysis of Biblical experience. G. E. K.

Recreation and the Total Personality

By S. R. Slavson. New York 17, Association Press, 1946. 205 p. $3.00.

Don't read this book if you are looking for games for a party or devices to keep people amused. This is not a book of party ideas.

Do read this book if you are interested in the place which recreation can play in developing well-rounded personality. The purpose of recreation is presented as bringing relaxation from effort and tension. "It aims at psychological and physical balance by bringing into action areas of the body and mind that are neglected in one's daily occupations."

There is an excellent treatment of motive as it relates to recreation. The individual chooses recreational activities because of inner needs, either recognized or unconscious. The leader planning a recreation program must take into account the drives and the needs of people.

Recreation must be democratic rather than autocratic. The four foundations of democracy—freedom, status, participation, and responsibility—must underlie recreation.

Competition is considered as a force destructive to the best in personality. A wholesome rivalry is good, but rivalry and competition are not the same. The author may labor the distinction between these two, but he clearly has a point. He emphasizes what he calls "group co-activity" and offers effective illustrations of cooperation within and among groups.

There are chapters on "Leadership and Recreation," "Supervision: A Creative Relation," and "Community Resources." Each includes strong basic statements together with their application to the recreation program. When recreation is understood in this fashion, it becomes practically identical with education, in fact, the author says that "recreation, as modernly understood, is education in its deeper implications."

Recreation leaders, professional and volunteer, will find in this book a statement of the platform on which their work should rest. Leaders in church and community groups will need the broad understandings which appear on page after page. Those interested in a future which promises increasing amounts of time free from labor schedules will need to see the contribution which recreation, geared to the needs of people, can make to that future use.

L. G.

Group Process in Administration

By Harleigh B. Trecker. New York 22, The Woman's Press, 1946. 127 p. $2.75.

This book was not written for church workers. It was written for leaders in social work agencies such as the Y.W.C.A. It has a great deal to say, however, to the church worker who is interested in administration and who is willing to do a bit of hard reading.

"The real focus of administration is relationship with and between people." Administration is "process rather than technique." Administrative functions are "responsibilities widely distributed in contrast with authority centered in the individual . . it is the primary function of administration to provide leadership of a continuously helpful kind so that all persons engaged in the manifold workings of the agency may advance the agency to ever more significant service and accomplishment."

The board (in the church, the council or official board) is given a definite share of administrative responsibility. It must know the whole scope of the program and services of the agency it represents. It must be willing "to change to meet new conditions as they arrive," "conceive of itself as a learning group, ready and willing to spend time on training for its work." The group process means that everybody involved in the agency has a responsibility to share in determining objectives, planning and providing the necessary personnel and resources for reaching these objectives.

What would it mean for the church if the pastor and the church school superintendent saw themselves as leaders in this kind of process? What would it mean if the official board of the church accepted responsibility for objective planning, support and improvement in the whole program of the church? What would it mean if all the people of the church saw themselves not as listeners but as part of this group process?

Here is a book just packed with suggestions for the reader who is willing to apply them to the church.

L. G.

Look at the Ministry

By John Oliver Nelson

A Young Man's View of the Ministry

By S. M. Shoemaker.

Each published by the Commission on the Ministry, Federal Council of Churches; distributed by the Association Press, New York 17. 1946. $.50 each.

In *Look at the Ministry* an able interpreter of the challenge of the Christian ministry has put together his imagination and his understanding to produce a valuable volume in helping young men, particularly of the high school age, to see the opportunities of the Christian ministry. It is well illustrated.

Words are few and quite well chosen. Pictures carry the message.

The volume begins with the thing that lives in the soul of very young man — the dream of doing something worth while; then colorfully portrays a few of the minister's opportunities for service; and closes with brief sketches describing the efforts of some ministers who have really "produced."

The volume does a good job of interpreting the ministry to young people. It should be made available to every Christian young person.

A Young Man's View of the Ministry was first published in 1922, when Mr. Shoemaker was attending Princeton University and serving an assistantship at Grace Church in New York. It had a wide reading at that time and the author's views have been corroborated and exemplied in a quarter-century of his own ministry.

It is a sincere effort to interpret the minister's job for young men. There are many comments in the volume which will prove helpful to a young man considering the ministry for his life work. Particularly is this volume helpful in pointing up the routine phases of a minister's job. It does tend to emphasize the sentimental and traditional side of the ministry. One looks in vain for reference to some of the most important and most challenging of the minister's jobs — such as welding together, through the process of Christian living, the spiritual individualists who inhabit our church building, into that spiritual unity that comprises the Body of Christ; or the skill necessary to the man who is in reality a spiritual surgeon in this neurotic age. I. K. B.

Color Blind. A White Woman Looks at the Negro

By Margaret Halsey. New York, Simon and Schuster, 1946. 164 p. $2.50.

Some excellent books on the race problem start with the Cosmos, as seen from the standpoint of biology, sociology and other whatnots. This one, also excellent, starts from the canteen that welcomed white and Negro service men on the same basis, as seen from the viewpoint of a Captain of the Junior Hostesses who did the welcoming. The captain was Margaret Halsey who did that best seller a few years ago, *With Malice Toward Some*. So this book is well-written, with the same thrusts of humor and insight that marked the other.

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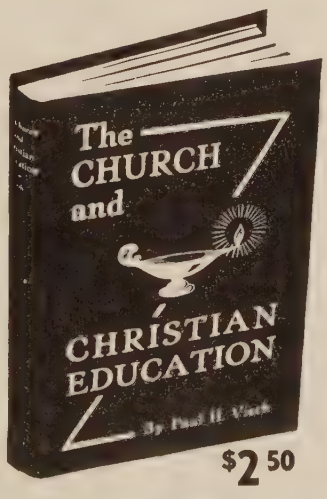
Paul H. Vieth of the Yale University Divinity School was then selected by the International Council of Religious Education to prepare this volume of 316 pages which would interpret the important findings of this scholarly committee for the average church worker—the general lay public.



THE CHAPTERS

Christian Education—Yesterday and Today
Foundations of Christian Education
The Church's Program of Christian Education
The Curriculum of Christian Education
The Family in Christian Education
Leadership for Christian Education
The Community Approach to Christian Education
Agencies for Promotion and Supervision
Christian Education—Today and Tomorrow

THE AUTHOR

Paul H. Vieth was director of research and editor of the International Journal of Religious Education from 1925 to 1931. For the past 16 years he has taught religious education at Yale University Divinity School.

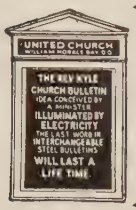
CHRISTIAN BOARD OF PUBLICATION—*The Bethany Press*—St. Louis 3, Mo.

Miss Halsey always starts with what went on in the canteen: with Southern white men who had to "protect" white girls by "cutting in" when one was dancing with a Negro; with the hostess who had to deal with such "protection"; with solicitous middle-aged women who reacted so terribly and didn't know why; with the Negro boys themselves. From such starts, she comes to grips with intermarriage, the Negro and sex, bigots and what to do with them, rape, and this mythical need of "protection." She finds much of the cause of the Southern attitude (which is also found up North) to be one that cannot be stated: the economic need for cheap labor and the subconscious fear that it will disappear.

Two distinctive contributions of this book are: One, its contention that it is useless to fuss about the race problem as a whole because we cannot solve it in an forseeable future. ("It is the business of church men and philosophers to go questing for absolutes" is aimed at many of us who read and produce this magazine!) Our task is not to eliminate all prejudice right away, an impractical objective, but "to narrow the field in which prejudice operates—to create more places, zones and institutions where people may not bring it in with them." Such as her canteen.

Second, the writer's humorous twists and thrusts, aimed impartially in all directions, have a therapeutic value in that they relieve the reader of tensions and let him learn while having a good time.

P. R. H.



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Additional Books Received

The American Jewish Year Book, 5707 (1946-47) Edited by Harry Schneiderman and Julius Maller. Philadelphia, The Jewish Publication Society of America, 1946. 683 p. $3.00.

An Outline of Biblical Theology. By Millar Burrows. Philadelphia, The Westminster Press, 1946. 380 p. $3.50.

*Audio-Visual Methods In Teaching. By Edgar Dale. New York, The Dryden Press, 1946. 546 p. $4.25.

Christian Ethics and Social Policy. By John C. Bennett. New York, Charles Scribner's Sons, 1946. 132 p. $2.00. In this book Dr. Bennett comes to grips with the problem of the relationship between Christian ethics and social policy and practice. He applies this to the individual, the church, the state and a program of action in which the Christian can take part.

*Group Work—Case Work Cooperation. A symposium. New York, Association Press, 1946. 49 p. $.50.

*The Jubilant Year. By Chester Warren. New York, Abingdon-Cokesbury Press, 1946. 175 p. $2.00.

The Lectern. A Book of Public Prayers. By Carl A. Glover. New York, Abingdon-Cokesbury Press, 1946. 224 p. $1.50. This attractively printed, convenient size, volume of prayers should be a boon to ministers who are concerned that public prayer be more than a spontaneous utterance of well worn phrases. For some, any collection of prayers by a single individual will not have the merit of the kind of collection which culls the great expressions of the prayer life of the ages. But Mr. Glover has done a splendid piece of work and a host of prayers are either usable as they are or suggestive for incorporation into the preacher's own prayers.

No Land is Free. By W. T. Person. Philadelphia, The Westminster Press, 1946. 272 p. $2.50. A novel concerned with the life of a farm family in the swamp land of southern Arkansas.

Paganism to Christianity in the Roman Empire. By Walter Woodburn Hyde. Philadelphia, University of Pennsylvania Press, 1946. 296 p. $4.00.

The Pulpit Manual and Minister's Guidebook. 1947 Edition. Edited by Thomas H. Warner. Great Neck, New York, The Pulpit Press, 1946. 351 p. $2.00.

The Search for Happiness. By William Peter King. New York, Abingdon-Cokesbury Press, 1946. 182 p. $1.75. The popular interpretation of some of the things that psychology and religion have to say in regard to the secret of a happy life.

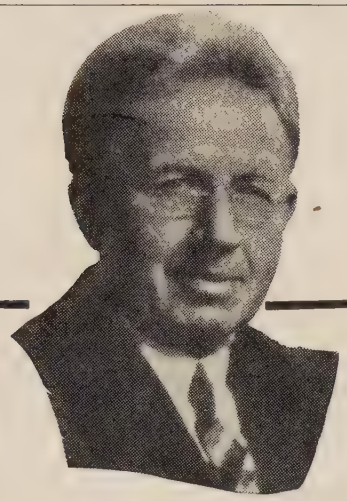
*Sing in Praise. By Opal Wheeler. New York 10, E. P. Dutton and Company, Inc., 1946. 94 p. $3.00.

*Song of the Earth. By Fred D. Wentzel. Philadelphia 2, The Christian Education Press, 1946. 111 p. $2.00.

Stories for Talks to Boys. By F. H. Cheley. New York, Association Press, 1946. 356 p. $2.50. A third revision of a long-time book for all who give talks to youngsters, especially boys. Over a thousand selections.

Top of the Mount. By Vincent C. Franks.

* To be reviewed.



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New York, Morehouse-Gorham Company, 1946. 182 p. $2.00.

TUTORING AS THERAPY. By Grace Arthur. New York, The Commonwealth Fund, 1946. 125 p. $1.50.

UNDISCOVERED COUNTRY. By Raymond John Baughan. New York, The Macmillan Company, 1946. 401 p. $3.00. A collection of meditations for daily use with a short scripture passage, a few paragraphs of comment and a short prayer. These are not pitched in the popular style widely used in such books of meditation. They are thoughtful and will, no doubt, be helpful to many.

THE WAY. By E. Stanley Jones. New York, Abingdon-Cokesbury, 1946. 364 p. $1.00. This is Dr. Jones' thirteenth book. It is the one which he particularly regards as containing his life message. It is planned for daily devotional use and is crowded with illustrations from his wide contacts and reading.

*WHY WE ACT THAT WAY. By John Homer Miller. New York, Abingdon-Cokesbury Press, 1946. 222 p. $1.75.

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What's Happening

Roy G. Ross

New Youth Department of the World Council of Churches

(While in Switzerland this past summer, Dr. Ross attended a meeting of the committee on youth work of the World Council of Churches, in place of Dr. Isaac K. Beckes, the official member. His report of this meeting is given here in part.)

ON JULY 16 the committee on youth work of the World Council of Churches met to lay plans for a new youth department. The first major task of the department will be to promote and administer the forthcoming Oslo World Youth Conference to be held in the summer of 1947. Francis House of London will serve as secretary of the department for one year and will carry this task.

As soon as leadership can be found, the department will make a survey and analysis of the Christian youth agencies, movements, and programs around the world. The World Council is hopeful that some educational board or seminary in America may assign a man for this task in the way that the mission and welfare boards have helped on the reconstruction phases of the Council's program. It is an opportunity for an exceedingly significant service which would be of great value to our own youth agencies.

The new department can be a tremendous power for advancing the Christian movement among youth. With the growth of world thought patterns, many of which are inimical to the cause of Christ, it is important that the youth of the world shall have a sense of world fellowship and solidarity which such a department and program can provide.

The World Council intends to work in close cooperation with the extra-church Christian youth agencies, such as the Y.M.C.A., the Y.W.C.A., and the World Student Christian Federation. This will probably be done through a world youth commission which will carry forward the youth activities instituted in connection with the Faith and Order movement.

Oslo Youth Conference

During a six-day period, July 10-15, I had the privilege of participating in the meeting at Celigny, Switzerland, in which plans were made for the World Youth Conference to be held in Oslo, Norway, next July 30-August 6. I was there as one of two representatives of the World's Sunday School Association. Our United Christian Youth Movement was represented in this meeting by Wilton Bergstrand, of Minneapolis; William Keys, of New York; E. Spencer Parsons, of Newton Centre, Massachusetts; Kenneth E. Reeves, of Philadelphia; and Rena Joyce Weller, of Waterbury, Connecticut. They also served as additional representatives of the World's Sunday School Association. Delegates were also present from the student Christian movement in America.

We can be very proud of our delegates to this planning conference. While they averaged much younger than the European delegates, these American youth leaders brought a wealth of experience and background which compared favorably with that of other delegates to the conference. With such leadership, our own American youth movement is in good hands.

I believe that the Oslo Conference will be a great boon to Christian youth work around the world. It is strategic for a conference to be held in Europe at this time when there is so much bewilderment and hopelessness among youth of the continent.

The theme of the conference will be "Christ is Lord." The program will include four major elements: (a) presentations of principal themes by some of the world's foremost thinkers, (b) sessions for worship, (c) Bible study, and (d) discussion groups on current crucial issues. The conference will number approximately 1500 persons, including some three hundred young leaders.

I have never attended a planning conference where there was a deeper sense of mission. The experiences through which the world has passed have driven Christian leaders back to the realities of their Christian faith. This is particularly true of the leaders of Europe. Without such a faith, they know there would be no hope.

Government Concern for Child Welfare Challenges the Churches

CHICAGO, ILL. A meeting of the National Commission on Children and Youth was held in Washington, D. C. December 9-11, 1946. The International Council of Religious Education was represented at this meeting by Mrs. Mable Garrett Wagner, its Director of Children's Work.

This Commission is an outgrowth of the National Commission on Children in Wartime, which formulated the Children's Charter in Wartime in March, 1942. It is now a permanent Commission which serves in an advisory capacity to the Children's Bureau—now moved from the Department of Labor to the Federal Security Agency—which has always developed and made use of citizen advisory committees.

The December meeting was widely representative of child welfare, educational, and religious groups concerned with all phases of the welfare of children and youth. The Action Program for 1947 and 1948 includes expansion and development in such important areas as the following: social security programs; government cooperative programs for child welfare and for maternal and child health; mental health and guidance programs for children; aid to education; recreational opportunity; improved child labor legislation; and employment opportunities for young people. Four of these subjects were taken up for special consideration at the December meeting.

Another evidence of the concern of Federal Government officials with the status of children and youth was the holding of the National Conference for the Prevention and Control of Juvenile Delinquency on November 20-22, 1946. This was called by Attorney General Tom C. Clark. The conference included a panel session on "The Church's Responsibility." This panel included Catholic priests, Jewish rabbis, representatives of the F.B.I., the Salvation Army, and of various Protestant groups. Mrs. Wagner attended this session also.

It is thought that the plan of action suggested by the Conference on Juvenile Delinquency will be channeled through the ongoing work of the National Commission on Children and Youth.

Mrs. Wagner reports an increasing awareness on the part of social workers, governmental authorities and representatives of other child and youth serving agencies of the importance of the church in improving community conditions. She feels that the time is ripe for the churches to take an active part in community plans affecting the welfare of all children and young people.

Illness of Dr. Roy G. Ross

CHICAGO, Ill.—DR. ROY G. ROSS, General Secretary of the International Council, early in January was ordered by his doctors to lay aside all duties and take a complete rest for sixty days. Arrangements were at once made for distributing among other staff members his duties regarding the Annual Meetings at Grand Rapids, Michigan, February 9-15. These meetings will go forward as planned.

The host of friends of Dr. Ross will join with the officers and staff in sincere regret over his illness as well as rejoice with them in the prospect of an early recovery.

Heifer Project to Be Continued

NEW WINDSOR, Md. The "heifers for relief" project, which was originated by the Church of the Brethren, will be continued for another two years, it was announced at a conference of district relief administrators of the church. The administration of the project will remain with the Heifer Project Committee, with headquarters here. BENJAMIN BUSHONG is the executive secretary.

Since the beginning of heifer shipments in 1945, approximately 4700 "seagoing cowboys" have been recruited to attend the cattle. One thousand more are urgently needed for winter shipments.

Councils in Action

PHILADELPHIA, Pa. Rev. Hamlin G. Tobey, formerly Christian education field worker for the Presbyterian Church in the U. S. A. in northern California, has been appointed Christian education director for the Synod of Ohio, with offices in Columbus. Mr. Tobey has served in many capacities in the Northern California—Western Nevada Council of Churches, most recently as chairman of its Weekday Commission.

SAN FRANCISCO, Calif. Reports from Miss Ellen E. Smith, Director of Weekday Religious Education for the Northern California—Western Nevada Council of Churches, show that nearly all weekday centers in northern California have had a definite increase in enrollment. The cities of Meridian and Barry report enrollment of all but two children in the public school classes. It is interesting to note that Miss Elsie Stockton at Barry is teaching her classes in a bus. There was no available room near the school but an unused bus located just off the school grounds could be secured. A worship center is placed at one end and the children use the regular seats of the bus.

BUFFALO, N. Y. Dr. Harlan M. Frost, executive secretary of the Council of Churches of Buffalo and Erie, was recently awarded a Certificate of Appreciation for patriotic service as a member of the U. S. Government's Advisory Group of Church Representatives. The award was made by the Joint Army and Navy Committee on Welfare and Recreation for Mr. Frost's work as executive secretary of the Christian Commission on Camp and Defense Communities from October, 1941 to January 1944.

YOUNGSTOWN, Ohio. Ministers, church school superintendents, parents and interested lay men and women recently met at the First Presbyterian church to organize a Council of Weekday Religious Education for the purpose of wider promotion of weekday work in the public schools.

TOLEDO, Ohio. Rev. Arthur Siemans, former secretary of the Toledo Council of Churches, has been appointed Pastor Protem of the American Church in Berlin.

ROCHESTER, N. Y. Dr. Frank M. Weston, executive secretary of the Rochester, New York Presbytery for the past fifteen years, will retire at the end of this year. A testimonial dinner was held for Dr. and Mrs. Weston at the Brick Church Institute early in December. Dr. Weston, during his fifteen years of service, has been active in the work of the Federation of Churches of Rochester and Vicinity.

Dr. Harold H. Baldwin, for some years executive secretary of the Presbyterian Synod of Minnesota, will succeed Dr. Weston on January 1st. Dr. Baldwin has served on committees and been a leader in the work of the Minnesota Council of Religious Education.

CHICAGO, Ill. The Church Federation of Greater Chicago recently announced the inauguration of a new radio program sponsored by the Federation and the National Broadcasting Company in Chicago. The program is called "Faith to Live" and is a half-hour church service with music, devotional reading and a sermon by one of Chicagoland's ministers. It is aired each Sunday morning over station WMAQ at 9:00 A.M. Rev. Franklin Elliott is chairman of the Radio Committee of the Federation. The program has been developed in cooperation with Miss Judith Waller, Director of Public Service for the National Broadcasting Corporation, Central Division. The program is of high quality. The devotional period is directed by the same minister for a two month period, with the sermon being given each Sunday by a different minister representing one of the various denominations cooperating in the Federation.

COLUMBUS, Ohio. The election of Mrs. Benton Fish as director of the Women's Department of the Ohio Council of Churches was recently announced by Dr. B. F. Lamb, executive secretary. Mrs. Fish has served as chairman of the Women's Department and of the Conference of Ohio Church Women. She succeeds the former Miss Rose Altic, who resigned and is now Mrs. Walter C. Schnopp of Nashville.

BEDFORD, Mass. Dr. Earl Adams was the speaker at the recent Annual Meeeting of the Massachusetts Council of Churches.

The Department of Weekday Schools, under the direction of Rev. Daniel W. Staffeld, reported an increase in enrollment from 700 at the time of the initiation of the School in 1942, to 8,192. The State is now organized in 99 districts representing the group of towns and cities in which churches unite under councils and which operate the schools with expert supervisors and teachers. The total figures for the state are significant. The 8192 pupils are taught in 409 classes by 126 teachers. This represents work in cooperation between 176 public schools and 333 churches in 55 communities.

SYRACUSE, N. Y. Recently Rev. Laurence Hosie was installed as the secretary of the Syracuse and Onondaga County Council. Mr. Hosie has been serving in the past year as the Director of the Protestant Social Service Bureau. For many years Mr. Hosie served as pastor of the Judson Memorial Church and Neighborhood House in New York City and was for some years pastor of the Labor Temple in New York City. Mr. Hosie is a graduate of Colgate University.

WICHITA, Kans. The 24th year of weekday church schools in Wichita showed the highest enrollment so far reached by the schools, namely 7677. A corp of 270 teachers direct this work in classes which meet for one hour on Tuesday, Wednesday and Thursday in the various cooperating churches. The program is sponsored by the Council of Churches and administered by a Board of Religious Education.

INDIANAPOLIS, Ind. *The Indianapolis Times* for Tuesday, December 10, 1946 carried an editorial commenting on the formation of a Community Relations Council under the leadership of the Church Federation of Indianapolis. The editorial stated that, "the understanding created by such a cooperative attack on community problems will remove much of the possible misunderstanding among various groups of the city." The formation of this Community Relations Council, representing all branches of the city's religious life, is a direct outgrowth of the community-wide race clinic held a year ago. The Community Relations Council has as its purpose "better understanding and relations among people of various racial, religious, social, economic and national backgrounds in Marion county." The program includes urging representation of minority groups in all movements related to community activities and planning. Projected fields in which the Council will work include education, housing, employment, recreation and health.

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The Best Years of Our Lives (RKO) Dana Andrews, Myrna Loy, Fredric March, Harold Russell, Theresa Wright. *Drama.* Three-hour recital of efforts of three veterans from same town—a sergeant, an airforce captain, a sailor who has lost his hands, who before the war were respectively bank officer, soda jerker and athlete—to adjust their changed personalities to families, jobs, lives that now seem somehow confused and routine . . . Direction, performances, settings, photography combine to produce film that in its *honesty, insight* into character, lack of glamor and sentimentality is extremely un-Hollywood-like. Except for presentation of banker's reliance on liquor as accepted method of easing tension, an outstanding study of very real people. **M,Y**

The Cockeyed Miracle (MGM) Frank Morgan, Keenan Wynn. *Comedy.* A fantasy, in which elderly, recently-dead business man remains about just long enough to repair, with the aid of the youthful spirit of his father who died at 36, the damage to family fortune his final shaky business deal might otherwise have caused. . . . A bit *uncertain* for effective fantasy, but fairly good as light diversion. **M,Y**

Czechoslovakia (The March of Time) *Documentary. Well balanced,* on-the-spot shots belie advertising which claims film is an exposé of the communistic influence being exerted by the country. **M,Y,C**

Dick Tracy vs. Cueball (RKO) Morgan Conway, Anne Jeffreys. *Melodrama* based on exploits of invincible hero of the popular comic strip, featuring ruthless gangsters, degenerate hangers-on, etc. . . . Violence-packed, *deplorable in effect,* shoddily produced.

The Falcon's Adventure (RKO) Tom Conway. *Melodrama.* The imperturbable sleuth eludes police who think he himself is guilty as he follows gang which committed murder to obtain valuable chemical formula. . . . A *routine* entry in prolific detective film series, probably acceptable to "whodunit" fans. **M,Y**

Gallant Journey (Col.) Janet Blair, Glenn Ford, Charles Kemper. *Drama* based on long unsung efforts of one John J. Montgomery in the '80's to build a successful flying machine, efforts crowned with success just before his untimely death. Features part played by Jesuit priests of his alma mater in providing opportunity for experiments. . . . Although film is rather pedestrian in action, it is *sincere* and follows facts quite closely. Some beautiful shots of California skies, and spectacular ones of glider and balloon flights. **M,Y,C**

†It's a Wonderful Life (RKO) Thomas Mitchell, Donna Reed, James Stewart, Henry Travers. *Drama.* Compelled by family and community responsibilities to forego dreams of travel and professional success, small town boy becomes at forty completely discouraged, ponders wisdom of suicide so life insurance will redeem family business. But when, in a bit of fantasy, he sees town as it might have been had he never lived, he changes his mind. . . . Sometimes rather banal, but more often *discerning* and real, with some excellent revelation of what frustration in everyday life can do to a sensitive soul. **M,Y**

Lady Luck (RKO) James Gleason, Barbara Hale, Frank Morgan, Robert Young. *Comedy.* Bride who has spent her life trying to keep grandfather from gambling tries same tactics on husband, herself falls victim to the practice. Before they resolve to reform, the lighthearted, rather entertaining film has succeeded in glamorizing the life of professional gamblers, making them all perfectly delightful people. . . . *A regrettable emphasis.* **M,Y**

***Margie** (Fox) Jeanne Crain, Esther Dale, Glenn Langan, Alan Young. *Comedy.* Heartbreaks and joys of a girl in small town high school in the '20's. Mostly she is a wallflower, but there is compensation. . . . A *homey, enjoyable* film, told with understanding, and with commendable restraint in acting, settings, and intensity of technicolor. Considerable use of tunes of period as background atmosphere, and nostalgic emphasis on foibles and pastimes then considered "the thing." **M,Y,C**

Nocturne (RKO) Lynn Bari, George Raft. *Melodrama.* Police detective encounters brutality when he sets out to prove correct his hunch that the verdict of suicide when composer of popular songs is found dead is mistaken. . . . *Unsavory atmosphere* of cheap night clubs, shady characters, unworthy motives. A confused plot. **M**

For Possible Discussion

The following pictures, from among those reviewed on this page, have possibilities for discussion in young people's groups:

The Best Years of Our Lives—veterans' adjustment problems as represented by the cases shown. What are the real needs of such veterans? What of the acceptance of liquor as means of easing tensions? What of the picture given of hasty marriages, later regretted? What essentials of character are shown to be lasting? How is the Protestant minister presented?

Gallant Journey—as a picture of the persistence that wins over apparent obstacles, of the satisfaction to be found in devotion to an ideal or aim in life. What of the picture of the Catholic priests?

It's a Wonderful Life—How can one become reconciled to the knowledge that his dreams can never come true? What makes a man really valuable to his community? Was marriage wise for George? What fine things are shown in the relationships of George and other members of his family in his youth? What of the relationship between the brothers? What of the use of liquor when the going gets too tough?

Song of the South—Are Negro and liberal groups justified in protesting the rosy picture the film paints of slave days? How could the Uncle Remus stories have been handled to avoid this criticism? Does the quality of the film mean that a combination of cartoon and "live" action is not feasible?

Notorious Gentleman (British film) Rex Harrison, Margaret Johnston, Lilli Palmer. *Drama.* Title of film as released in England, "The Rake's Progress," describes effectively this portrayal of the progressively more debasing events in the life of a charming yet despicable wastrel who succeeds in breaking the hearts of all who try to love and believe in him before he finally is killed after recklessly brave gesture in battle. . . . Expert performances, comic yet sardonic, give a *thought-provoking* picture of a wasted life. **M**

Step by Step (RKO) Anne Jeffreys, Lawrence Tierney. *Melodrama.* Suspected of complicity in plot to steal government documents, discharged marine and girl acquaintance engage in cat and mouse game with police as they try to locate real culprits. . . . *Dull* telling of a fantastic, worthless story. **M**

Operation Underground (Telenews) *Documentary* shot clandestinely by French underground cameramen, showing rescue of downed Allied airmen, their channeling back to England under very noses of German troops. . . . An *unpretentious* film, notable as historical record made under great difficulties. **M,Y**

Song of the South (RKO) James Baskett, Bobby Driscoll, Luana Patten, Ruth Warwick. *Drama.* Three of the Uncle Remus stories about Br'er Rabbit, told in cartoon form, inserted in story with live actors about a lonely, misunderstood little boy on antebellum plantation who finds refuge with elderly slave. . . . The *least successful* Disney full length film, particularly so far as the "live" scenes—maudlin, unmotivated, with almost inaudible dialogue and disconnected action—are concerned. This is the film Negro and liberal groups object to, and the Atlanta chamber of commerce praises, for its nostalgic, rosy picture of slave days. Over-emotional and at times harrowing for children. **M,Y**

Three Wise Fools (MGM) Edward Arnold, Lionel Barrymore, Thomas Mitchell, Margaret O'Brien, Lewis Stone. *Drama.* How a small Irish immigrant softens up a household run by three wealthy old bachelor curmudgeons. . . . So dripping with sentimentality that it becomes actually *painful* to watch. **M,Y,C**

Thrill of Brazil (Col.) Evelyn Ankers, Ann Miller, Keenan Wynn. *Musical.* Psuedo-Brazilian tunes, dancing, in a pseudo-Brazilian setting, hung on tale of a divorced couple's efforts to achieve reconciliation. . . . A very *dull* story with glamorized, unauthentic atmosphere, and occasional dip into the risque. **M,Y**

†The Turning Point (Soviet film) *Drama* of the defense of Stalingrad, revealing stategy employed after dramatic deliberations and tension among members of military staff, incorporating newsreels of actual conflict within city. . . . An *effective* re-creation of the crucial conflict, *suspenseful,* convincing. Despite frequent pointed queries about the second front, not too propaganda-laden. English titles. **M,Y**

White Tie and Tails (Univ.) Wm. Bendix, Dan Duryea, Ella Raines. *Comedy.* While employers are away, an art-loving butler steps out of his class to aid society girl in trouble over her sister's gambling debts, ends up without a job but with the girl. . . . *Fairly entertaining* but not too skillfully done, this is yet another in current series showing gamblers as perhaps tough but most lovable characters. **M,Y**

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Films for Church Use

Recommendations by reviewing groups of the Committee on Visual Education of the International Council of Religious Education.

These materials are available through the denominational bookstores, members of the Religious Film Association.

Two Thousand Years Ago

(Continued from the January number)

Series of five films describing the life in Palestine at the time of Christ. Produced by the Educational Committee of the Christian Cinema and Religious Film Society of Great Britain. "The Home" and "The School" were reviewed in the January issue.

Each 16 mm. 21 or 22 min. Lease, $100.00; Rental, $6.00.

The Day's Work

The father and his son with their loaded donkey pass through the early morning scenes of the village on the way to the carpenter shop, where they make the simple wooden implements used by the villagers, such as yokes for oxen. Other work is going on near by where the boy can see it as he looks up from his own labors: a potter molding his clay and men building a house. At home after the evening meal, the family gathers around as the father reads from the sacred scroll of the Scripture.

Content and Technical Quality: EXCELLENT.

The Synagogue

At worship on the Sabbath the men and women sit separately as they participate in the age-old ceremonials of their faith. The scrolls are removed from the Ark and the lesson is read by one of the older boys, a rabbi standing by to prompt him in case of need. Prayers are said and Psalms are sung. The sermon is followed by discussion. Other scenes show people gathering in Jerusalem to celebrate the Passover. The ritual of the Passover meal is shown in a well-to-do home with the threefold ceremony of the cup and the singing of Psalms. This film not only serves as excellent background for the study of the Bible but should also be very helpful in promoting among Christians a better and more sympathetic understanding of the Jewish faith. Suitable (with proper introduction) for all ages; recommended for intermediates and older groups.

Content and Technical Quality: EXCELLENT.

The Travellers

This film includes all the familiar scenes viewed by the traveler of 2000 years ago; men with their beasts of burden along the wayside; the inn where he may rest and eat food he has brought with him or choice viands set out by the inn-keeper, merchants displaying their wares, beggars asking alms, and children at play. One wealthy traveler is shown as he is received at his friend's house and participates in the ritual of Sabbath eve. Many of the scenes will recall and shed the light of understanding on familiar Bible phrases which have hitherto been only vaguely understood. Recommended for all ages.

Content and Technical Quality: EXCELLENT.

Easter at Galilee

(Concluded from page 26)

cal approach. SECOND NARRATOR: a woman, or a man with a more sympathetic voice, presents the interpretive viewpoint. The Narrators may wear choir robes.

PILATE is costumed in purple and gold, with gilt sandals. MARY in rose, with contrasting borders, or sleeve linings, of pale turquoise. Silver sandals, and veil of soft, sheer material in pale pink, held by headband of pearls. *(Cf.* fig. 4, for Mary, and fig. 36, for Pilate, in *Costuming the Biblical Play*, by Lucy Barton.)

SYRIAN SERVING MAID wears simple tunic of white or ecru, with border of colored bands. Bright band across her forehead, tied at back of head, bright cord about her waist, and brown sandals.

Lighting: NARRATORS will need reading lights. Action should be lighted by spot lights, or stage lights. If a rheostat is available, have the light come on gradually, as PILATE enters, simulating the early dawn.

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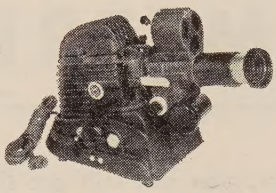

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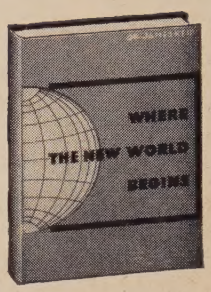
By James Reid



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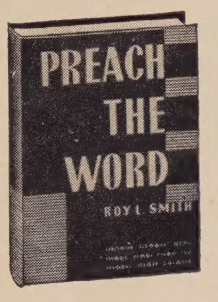

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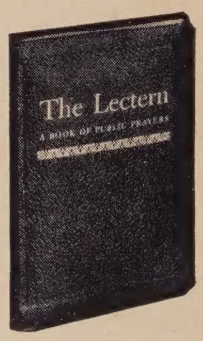

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